

Church in China continues to grow

The Reverend Deci Su, principal of the East China Theological Seminary in Shanghai and the general secretary of the China Christian Council, claims that the Protestant church in China is among the fastest growing churches in the world. It has somewhere between 10 and 12 million members, 17 times more than it had 5 decades ago.

The greatest need in the Chinese church is leadership. There are about 1,600 ordained clergy for almost 12 million Christians.

➤ Source: "The Religious Situation in China and Russia" by Miikka Ruokanen in *Mission Studies*, Vol. XV-1, 29, 1998.

PROTESTANT CHRISTIANS IN CHINA

	<u>1990 POP.</u>	<u>TSPM/GOVT</u>	<u>NNI ('94)</u>	<u>MY ESTIMATE '96</u>
ANHUI	56.0m	2-3m ('95)	1.8m	3 million
BEIJING	10.8m	10,000	20,000	50,000
FUJIAN	27.5m	* 2.8m	880,000	3 million
GANSU	21m	30,000	250,000	500,000
GUANGDONG	63m	* 3m	500,000	3 million
GUANGXI	41m	* 90,000	100,000	100,000
GUIZHOU	32m	400,000	320,000	500,000
HAINAN	6.4m	37,000	50,000	100,000
HEBEI	60m	100,000	250,000	500,000
HEILONGJIANG	35m	600,000 ('94)	500,000	1 million
HENAN	86m	2m	4.6m	6 million
HUBEI	55m	150,000	250,000	500,000
HUNAN	60m	120,000	250,000	500,000
JIANGSU	68m	900,000 ('95)	1.7m	3 million
JIANGXI	36m	270,000 ('95)	380,000	750,000
JILIN	25m	200,000 ('94)	250,000	300,000
LIAONING	40m	140,000 ('94)	250,000	500,000
NEI MONGOL	21m	100,000	250,000	500,000
NINGXIA	4.4m	10,000 ('90)	50,000	50,000
QINGHAI	4.4m	15,000 ('91)	25,000	50,000
SHAANXI	32m	184,000	250,000	500,000
SHANDONG	83m	800,000 ('93)	800,000	2 million
SHANGHAI	13.5m	120,000 ('94)	250,000	500,000
SHANXI	28m	100,000 ('94)	250,000	500,000
SICHUAN	106m	200,000	250,000	500,000
TIANJIN	9m	15,000	20,000	50,000
TIBET	2.2m	Nil	30	100?
XINJIANG	15m	30,000 ('95)	50,000	150,000
YUNNAN	35m	800,000	2.2m	2.5 million
ZHEJIANG	41m	1,200,000 ('94)	1.95m	3 million
TOTAL	1.1 billion	@ 15,721,000	18,695,000	33,600,000

NOTES:

* I have used the 'Cheng Ming' figures for Guangdong & Fujian. As these include Catholics & Protestants I have estimated 75% of the combined figure to be Protestant. In the case of Guangxi I have kept to the increased TSPM figure of 90,000 which seems reasonable. The figure for Guangdong does seem high when compared to some other provinces.

@ According to 'Cheng Ming' this figure should be about 18-20 million. Of course, the available TSPM and government figures used here under the 'TSPM' column are a mixture of published figures from government handbooks (which tend to be low), of TSPM official estimates issued in 'Tiangfeng' etc, and of TSPM pastors' own estimates leaked to outsiders.

MISSIONARY MONTHLY
STUDENT FUND

Pastors, teachers, and evangelists now serving the Lord in Nigeria, Kenya, Uganda, Mexico, Indonesia, Taiwan, and many other countries received scholarship help through your gifts to the Student Fund in past years. What a joy to see the fruitful ministry being exercised by these men and women!

To help provide Reformed Bible College scholarships for other International Students, additional contributions have been sent to us by the following mission friends:

Rev. Henry Petersen, Grand Haven MI	\$ 10.00
Your Friends, Aurora CO	20.00
Kenneth Zaagman, Grand Rapids MI	75.00
A Friend, Lansing IL	25.00
Mr. & Mrs. John Groenewold, S. Holland IL	100.00
John Scholten, Alton IA	20.00
Mrs. Harry Hulst, Grand Rapids MI	20.00
Mr. & Mrs. Kenneth Muyskens, Kanawha IA	20.00
Mr. & Mrs. George Veltema, Hudsonville MI	50.00
Mr. & Mrs. Maynard Sytsma, Bradenton FL	100.00
Total Received	\$440.00

The total of \$2,150.00 received for the Student Fund since July is gratefully acknowledged. Thanks to every donor!

Your help is requested to insure that we reach the goal of \$10,000 in the Student Fund by June 1988. Only \$7,850.00 more to go!

With thanks in Christ,
Nylene Nol, Subscription Secretary
Address on page 2



OFFICIAL CHURCH STATISTICS
RELEASED IN CHINA

China has 4,044 open churches and 16,868 meeting points, according to figures recently released by the China Christian Council. Of these churches, 1,067 are newly-built, the rest being former churches reopened. Other figures given state that China has 3,386,611 Christians and 4,575 church workers. Voluntary lay workers number 26,336.

In 1986, 151,062 people were baptized across the country, and almost 15,000 people took part in training programs for lay workers. New church workers ordained or appointed included 69 ministers, 172 elders, and 376 evangelists.

These statistics, compiled by the Christian Councils and Three-Self organizations at various levels, represent the first attempt by the official Protestant church in China to take an accurate count of its membership.

A commentary in *Bridge*, a Hong Kong bimonthly sympathetic to the Three-Self Patriotic Movement in China, states that the estimates given for churches, meeting points and believers may be conservative for several reasons. First, understaffing makes it difficult for church authorities to survey rural or inaccessible areas. Also, some Christians do not register out of fear, or else give only one or two names per family.

A third reason given is that some claiming to be Christian cannot become church members because of lack of facility for training classes and baptism. Lastly, some local Religious Affairs Bureau cadres underestimate the number of believers thinking that rapid church growth would mean they are not going their job well.

Interestingly, *Bridge*, states that some churches have two sets of records, one for official use, showing little growth in church numbers, and the other reflecting the actual situation.

Since its reconstitution at the national level in 1980, the Three-Self Patriotic Movement, and its parallel organization, the China Christian Council, has been extending at lower levels of Chinese society and bringing increasing numbers of Christian groups into its network. The fact that they are attempting something as ambitious as a national head-count shows that the hierarchical structure is now reasonably complete at county and township levels.

KOREAN CHURCHES BOOST MISSIONARY OUTPUT

Seoul, South Korea — From once cross-cultural missionary in 1912 to 511 missionaries serving 47 countries today — that's the story of remarkable growth in missionary interest and vision among South Korea's churches. Five years ago there were 47 missionary agencies. Now there are 89. These figures do not include tent-making missionaries in many countries.

In reporting this growth, Luis Bush, president of Christian Nationals Evangelism Commission, said that the goal of the Korean church is to send out 10,000 missionaries by the year 2000, so there will be at least one Korean missionary in every country.

Korean believers give generously to missions, Bush said. "The average church gives about \$5,000 to overseas missions, \$20,000 if it's a large church, and even more for extra large churches."

The typical missionary receives about \$1,500 a month. A couple needs to raise \$36,000 a year.

Among the reasons for strong missionary action, Bush cited the fact that the Korean church is an indigenous church, a disciplined church, a growing church, and a praying church.

— MNS

EVANGELICALS ARRESTED IN MALAYSIA

The National Evangelical Christian Fellowship of Malaysia called a November 1 prayer vigil for evangelicals across the country in response to a spate of arrests in late October that included at least 12 Christians.

Dan Wooding, of Open Doors News Service, reported after a visit to Malaysia, that one of those arrested was James Lai Chee Seng, pastor of the First Baptist Church of Petaling, Jaya. He was picked up by police at his residence on the evening of October 27. Over the next four days, 93 people were detained under the Internal Security Act, which permits indefinite detention without trial, and four newspapers were closed. None of the detained persons have been released so far. The severe actions left most Malaysians in a state of shock.

Malaysian authorities claim that the arrests were necessary to preempt any interacial confrontation amid growing friction between the country's dominant Malay and minority Chinese communities. Malays make up 48 percent of the population, while the Chinese account for 37 percent. Only about 7 percent of Malaysians call themselves Christians. But these are drawn more from the Chinese, Indian, and tribal communities than from the Malay community.



New Muslim mosque at Kota Kinabalu, Sabah, Malaysia

CHINA MISSION AFTER 1945

Edward A. VanBaak

The Second 25 Years

The period of 1945 to 1970 marked a time of intense suffering for the church in China. Foreign missionary activity resumed already in 1946. Rev. Albert H. Smith, Christian Reformed missionary, returned to China and traveled widely through the war-ravaged areas. He distributed food to the Chinese people on behalf of the United States government and the newly-formed United Nations Organization. Much of this food already was in Asia in preparation for the large-scale land movements of allied armies which were intended to drive Japan from the continent of Asia.

By 1947, the Albert Selles and Albert Smit families, Wilhemina Kalsbeek, Lillian Bode, and several new missionary families arrived in China. Still others arrived in 1948.

The CRC missionaries returned to warm welcomes in the Jukao area. They planned new outreach throughout the county. The Selles family went to Tsingkiang, while the Peter DeJong family took up residence in Jukao. The Everett Van Reken family assembled equipment to reopen the hospital. The Henry Bruinooge family was assigned to Nantong, and a church was formally established in Haian. Miss Kalsbeek lived in Baiju, and Miss Bode lived in Tsingkiang.

Betty Heerema arrived to head up a nursing program, including the training of Chinese nurses. The Edward VanBaaks were in their first months of language study.

But in 1949 the Communist armies swept over all of northern China. They pressed on to a decisive battle on May 25 for Shanghai, which fell after two days. It was clear that Nationalist resistance was now broken. By 1951 the new regime was in full control of China, including the southern areas where the Reformed Church in America had missionaries and the western regions to which some missionaries had escaped hoping for a few months of continued work.

Between 1950 and 1970 the church in China was attacked as being a foreign intrusion into Chinese society. The economy was reduced to shambles by a disastrous industrial revolution called the "Great Leap Forward." This ill-fated program created backyard steel mills and denuded the entire country of trees, cut down to provide fuel for the inefficient iron works. The empty hills and fields were ravaged by floods, and millions of Chinese died in the famine that resulted from the application of a foolish economic ideology.

Attention to this disaster was diverted by the Cultural Revolution, which was intended to



Group of Christians in Haian at the time of the church's organization in March 1948. Rev. Albert H. Smit and evangelist Wong are seen near the front at the left, and Wilhemina Kalsbeek is shown at the right (about 3 rows back).



First-term missionaries Henry Bruinooge and Edward Van Baak at the grave of Dr. Lee S. Huizenga, who died in 1945.—1948 photo.

blame the economic woes of the country on the past history of Chinese culture. All religions were attacked, and before the end of the 1960s not a single church building or mosque and very few temples were functioning. Practical atheistic ideology was in control, enforced by the Communist party and its once pro-people Army.

Information about these movements was sealed within China by the repressive government. The churches throughout the world lost vital contact with their Chinese brothers and sisters. Prayer for China was largely forgotten, and even normally optimistic missionaries talked of the death of the church in China and the eradication of Christian influence. The worldwide church never had so large a missionary force at work in any one nation as it had in China during the first half of the 20th Century. Never had an entire group of missionaries been decimated, and never so quickly, as happened in China in 1927 and 1940. Never had 10,000 churches been closed, nor their members scattered as they were during the Cultural Revolution. Never had communication been cut off from so many people as happened in China. One fourth of the people of the world were enmeshed in a cocoon of silence.

The Third 25 Years

The 1970s began with the unimaginable: a militant anti-communist President of the United States, Richard Nixon, began (1) disengaging the U.S. from Vietnam and (2) engaging the United States in a dialogue with the communist leadership of China. In 1972 the meeting of Nixon and Chairman Mao began the opening of China to the world which the Sleeping Dragon

had excluded from its trade, visits, and national talents.

In 1976 both Chou Enlai and Mao Tsetung died. China was rocked and shocked by a massive earthquake, the third disaster in the same year, which superstition decreed was the advent of a new regime.

Changes were slow in coming. But when they came, in the person of Deng Xiaoping, China rejoiced in a relaxation of the disastrous commune system of production and a return of some of the personal freedoms necessary for an entrepreneurial economy.

The effects were seen in increased trade, personal ownership of land, opening of China to visitors from the West, and freedom for churches to open, (not only with the state's blessing but often with apologies for past excesses and remuneration for damaged buildings). Massive repression gave way to cautious hope for freedom.

Essential for the economic advance was a knowledge of the universal language, English. Chinese universities began to invite English teachers, and since 1980, thousands of North American young people and even grandparents have gone to teach English in China. Among them have been hundreds of members of the Christian Reformed Church. More than 10% of the Christian teachers who have gone to China from North America have had their roots and training in the CRC.

CRC women and men who have taught in China both in year-long and summer programs are distinguished for their leadership ability. They are unusually reliable in their work, consistent in their Christian witness, and exceptionally persistent in their return to China year after year. They are people of courage.

When the Tiananmen Square debacle of 1989 cut the school year short by a few weeks, plans for the following school year were in doubt. Yet in July 1989 every CRC person under contract for the new school year went ahead with plans to go to China whatever political climate might develop. A major characteristic of CRC teachers is that they have been schooled in a Reformed life and world view in CRC-related colleges, essential in meeting the university students of China who have been indoctrinated in an opposing life and world view of materialism, Marx, and Mao.

These women and men from the U.S.A. and Canada have been given encouragement and instruction in the Chinese culture by the team of CRC people who since 1965 have maintained a mission in Taiwan. The career people in Taiwan and Hong Kong, and the volunteers in mainland

China, agree as a team on the principle that Chinese Leadership is needed for the advance of the Chinese church in Chinese society. The role of the western teacher, as it is for every teacher, is to pass the mantle of leadership to a new generation living in a new set of social circumstances.

The CRC has been blessed with three outstanding qualifications necessary to fulfill its role in China these past 75 years. *First* is a zeal for missions born from an understanding of the development of God's promise to Abraham and fulfilled in the command of Jesus Christ to go into all the world. *Second*, the CRC has had a zeal for the training of its youth for Kingdom service throughout the world, in Christian schools, and in church education where such schools are not possible. *Third*, the CRC has had an adaptability to move into new situations: into China in 1920 and Nigeria in 1940; to a dozen countries newly accessible in the 1950s; to China again in the 1980s, and to Eastern Europe in the 1990s.

The Next 25 Years

The CRC will celebrate a centennial of overseas work in the year 2020. It will need to develop, clarify, and maintain a 20/20 vision of its opportunities and responsibilities as it moves into this challenging period of missionary development.

The leadership of the church must agree on a definition of responsibility, a challenge to the church in coordinating the missionary personnel of the CRC in a era in which there is high expectation that we will scatter our efforts without focus on success. The trends toward decentralization of administration must be heeded; local congregations have vastly more cross-cultural capabilities than they did 75 years ago. Their

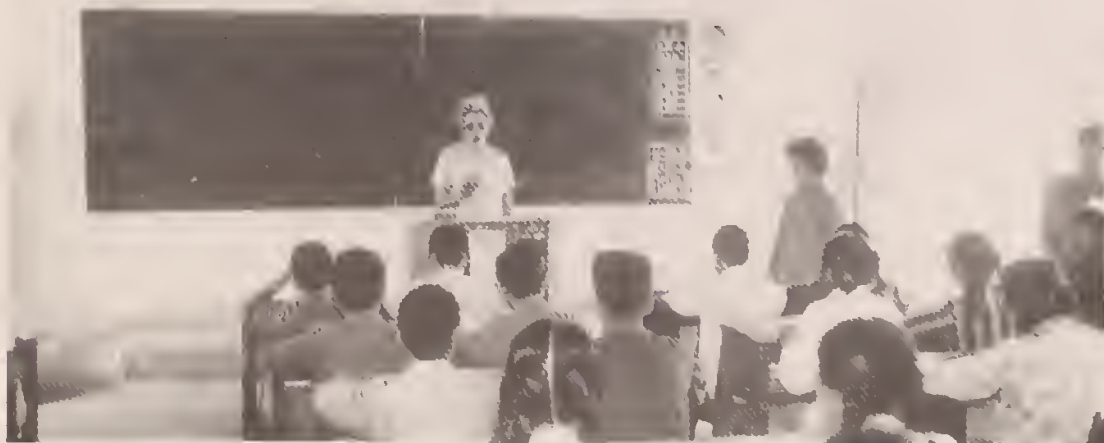
members now travel overseas on business or for pleasure; parents of missionaries visit their children and grandchildren; some members have roots and relatives in Asia and Latin America. The local congregations are handling the tension of both local and overseas evangelistic responsibility. The windows of television have opened the eyes of our youth to travel and intercultural communication. Our youth know other languages, other cultures, and other countries to which they are frequently traveling. Para-church mission organizations provide new challenges.

The mission vision must be rooted in Scripture and in the Reformed life and world view to which our Christian colleges have given insistent voice and notable prominence.

The vision must be articulated by the denominational committee on World Missions, and administered by capable people, preferably missionaries themselves, committed to the implementation of the vision that is articulated by the churches and their leaders.

Finally, the vision must look ahead, constantly adjusting to new economic and political problems. It must do so with the firm confidence that God will use us as His servants to accomplish during the next century the complete vindication of His mission. We must continue to call all men to repentance, to establish his church among every nation, tribe, and people, and to reconcile the whole world unto Himself through Jesus Christ, the great missionary, and us His agents.

Young men and women, enlist in this mission to the world. Parents, encourage your children from an early age with a vision for the whole world. Christians, give of your wealth to speed them on their way.



Frances Van Baak teaching a junior high school English class in Nanning, 1980. Over 230 Christian Reformed individuals have taught English classes in China since 1984.

Report of an August Visit to Cuba

THE CHRISTIAN REFORMED CHURCHES OF CUBA

Arie Leder and Roger Greenway

To minister in Cuba—it was a dream come true. After previous attempts had failed due to circumstances we never understood, the long-sought-after opportunity for us to minister personally in Cuba became a reality last August.

We were invited to Cuba by the Christian Reformed Churches of that country to conduct seminars for pastors, seminarians, and other church leaders at the denominational center in the city of Jaguey Grande. We traveled to Havana by plane via Mexico City. We represented the Missions Institute of Calvin Seminary and the World Missions Committee of the CRC in North America.

We stayed with the Cuban people, eating at their tables, sleeping in their homes, and interacting with them day and night. These wonderful people showed us the most gracious hospitality.

For just eight days we experienced what they go through regularly—heat and humidity, shortages of food, clothing, medicines, and car fuel, state control over every detail of life, and the pressing spiritual and material needs of ordinary people.

Each of us preached twice in different churches on Sunday. In the course of the week we taught for a total of 30 hours. Our subjects were "How to Read and Interpret the Old Testament" and "Reformed Evangelism."

During the same time we were there, the annual Youth Conference was being held at the CRC headquarters in Jaguey Grande. Calvin Seminary intern Timothy De Vries was there leading the young people, as he has done for the past five years. Over 150 young people attended the conference this year.

Dr. Winabelle Gritter also was in Jaguey Grande, training Cuban Sunday School teachers. She has done this several times in the past few years. The Cuban churches are deeply grateful for Tim De Vries's ministry with the youth and Win Gritter's dedicated work with the teachers.

Shortages of many kinds make life difficult in Cuba. People eat two meals a day, generally rice and beans at both meals. If bread is available, you get a tiny piece with a sip of coffee early in the morning. At the young people's conference, the grand prize for Scripture memorization was a bar of soap. Second and third prizes were tiny hotel bars that Win Gritter had brought along.

Location of the CRC Churches and Preaching Points

Cuba is divided into 14 provinces and the Christian Reformed Church has work in three



Prof. Arie Leder with seminarians and house church leaders at the Christian Reformed office building in Jaguey Grande, Cuba

2. *Ascent of Perky Terada in Cross-Cultural Mission*
(Declar. Ga.) No 37. May 2000

p. 3

(China Consultation, Cont. from Page 1)

Han Wenzao, a layman. The PCUSA delegation was a cross-section of our church with Louisville staff, pastors, and missionaries. Validated Agencies, Chinese American, and Korean American churches, and others with special interests in China were well represented.

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An Amazing Twenty Years

PCUSA/China Christian Council Consultation; Louisville, March 19-22, 2000.

Statistics taken from the China delegation reports present an amazing picture of the growth and vitality of the Christian movement in China since the churches began to open just 20 years ago. There are now:

- 13 million Protestant Christians
(some estimates much higher)
- 13,000 Protestant churches
- 25-30,000 "meeting points"
(places of worship without pastors)
- 18 seminaries and Bible schools
- 1,200 seminary students enrolled
- 2,000 ordained pastors
(including 350 women)
- 2.5 million Bibles printed last year
- 10 million hymnbooks printed and in use

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Challenges and Problems

The Chinese delegation was frank in pointing out problem areas. Among these were:

Acute shortage of pastors. Due to the years of the Cultural Revolution when all seminaries were closed, there are not enough pastors to nurture the large number of new believers.

Conflict over leadership roles and theology. The

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Subject: FW: China

Date: Wed, 2 Dec 1998 10:29:18 -0800

From: "David Hackett" <hackett@pff.net>

To: "Dad and Mom Hackett" <phackettj@classic.msn.com>,
"Sam and Eileen Moffett" <emoffett@ix.netcom.com>,
"Elizabeth and Jim Anema" <eanema@spu.edu>

Mom and Dad, Aunt Eileen and Uncle Sam, and Elizabeth and Jim,

Harold Kurtz just send on this report on his visit to China and I thought you'd be interested in it.

Love,

Dave

-----Original Message-----

From: Harold E. Kurtz [mailto:haroldk@teleport.com]
Sent: Wednesday, December 02, 1998 9:30 AM

Dear Presbyterian Friends:

"The Gospel is out of control!" Surely you have heard me say that in a speech sometime, someplace since it is one of my frequent statements about the growth of the church in the world. And it is certainly true of what Polly and I have just seen in China! We were part of a ten person delegation led by Insik Kim of the Worldwide Ministries Division. It was an intensive two weeks in China visiting six major centers and being blown away by what we saw and heard. Some of the highlights included:

Visiting China's largest church in Shenyang. Its central congregation totals more than 20 thousand members who have meetings every day of the week plus five on Sunday with closed circuit TV throughout its three floors and a PA system for the packed courtyard! It also furnishes leadership for over one hundred preaching points who add another 10 thousand plus members! The senior pastor is a 74 year old woman whose faith was tested in the fires of the cultural revolution!

Attending the groundbreaking ceremony for "Central" church in Harbin, northeast China. It was a snowy, cold day. We arrived at ten in the morning to see a crowd of over 5,000 people, who had begun to gather at 7:00 am, standing in the cold not wanting to miss a place to help celebrate the ground breaking for a church for which they had prayed and sacrificed! The church is designed to seat over 2,500 people.

Standing beside stacks of Bibles waiting for shipment across China and listening to the high whine of the printing press. We Presbyterians were involved on the ground level of the establishment of the Amity printing press. I have heard about it for years and it was wonderful to visit the premises! They are now printing around 2.5 million Bibles a year as well as song books and teaching material. In March, 1999, they expect to celebrate the printing of the 20 millionth Bible!

Seeing the loving restoration of the old churches which had been used and abused by the government for many years and then being astonished by all of the new church buildings! In Huangyan to the south, we were invited to attend a mid-week revival meeting in a big, beautiful two year old church which seats over 1,500 people. They asked someone from our group to preach to the 1,000 people gathered and it fell my lot to do that--an hour sermon

1995

they informed me!

Hearing story after story of faithfulness during the cultural revolution and especially of the grandmothers who passed down the faith to children and grandchildren sitting at their knees. Many of the new young pastors and leaders spoke of first having heard the Gospel and Bible stories from their mothers and grandmothers.

The stories of faith and courage which humbled and challenged us. They endured much and yet there was never a tone of bitterness or resentment--a testimony to Christ's spirit of love and forgiveness in them. One woman when

we questioned her about her feelings said simply, " In pain and suffering we are closer to God. Now we are just God's instruments of grace for China."

One woman spoke of her mother insisting on hiding the Bible in ever more secretive places as the cultural revolution increased its effort to destroy every Bible. When new pressure came, her response was never, "We better turn our Bible in," but "We better find a better place." Finally the Bible ended up in a hole in a weed covered corner by the railroad tracks. When freedom came, her son dug up the Bible and the woman put it on the church pulpit, open for any to see and read. She talked about a line waiting to see the Bible and people crying before it because for many they hadn't read a Bible in up to twelve years.

What does this have to say to PFF's purpose of planting the church among Unreached Peoples? When the Gospel is out of control it is most likely to spill over cultural and linguistic barriers. The most fruitful partners to work with in cross-cultural evangelism are those partners where the fires of the Gospel burn hot. China officially has 55 minority or ethnic groups. Experts place the number far higher. In any case, there is Frontier Mission work to be done and the church in China has expressed their deep desire for us to partner with them. Western China has the most diverse population and we have been invited to return next year to be escorted to western China and plan ways in which we can work together to bring the Gospel and plant the church among those who have not heard.

So, rejoice with us in the way doors of opportunity continue to open. And thanks for your support which continues to make walking through those doors possible. At the season of Christmas and the closing of another year, think seriously about making a contribution to this ongoing work. Listed below are the two major opportunities. Check one and include this page with your donation or simply record your desire on your check and send it in by the enclosed envelope. And may the Lord touch you this Christmas season in a way that makes your walk with Jesus a bit wilder, a bit more out of control.

Harold Kurtz
Executive Director, Presbyterian Frontier Fellowship
That every tribe and tongue and people may gather around Christ's throne!

for each service.

We won't go into so much detail for each place, but we wanted to give you a feel for what we saw.

After the northeast we visited Beijing for a couple of days, which was mostly sight-seeing. We went on the Great Wall and visited the Forbidden City and Summer Palace of the emperors. It was helpful in getting a better understanding of some of the culture that goes back for so many years.

Then it was on to Nanjing, where we again met with churches, seminary and other training institutions, and the memorial to the massacre of over 300,000 people by the Japanese in the "Rape of Nanjing." This last has been mentioned in the news recently in connection with Jiang's visit to Japan. Finally we visited the printing press of the Amity Foundation, which prints Bibles and other literature. In March they will celebrate the printing of 30 million Bibles since they opened in 1987.

After Nanjing we visited Shanghai, then a town on the coast called Huangyan, again visiting churches and leaders. Again we saw evidence of growth and of the need for more training.

SUMMARY: Finally, a few comments to sum up the trip. The church in China is not perfect, like the church everywhere. Along with the great growth they experience many of the same problems of disagreements, splits, etc., that we do. They are under tighter government watch than we are, but they have more and more freedom as time goes on; this varies from province to province. There is great openness toward the church, and in many places the government supports what they are doing as long as the church is careful.

The Christians are very motivated to do things themselves; for example, they give sacrificially of money and labor to build new church buildings. In addition, they said over and over that it is God who has brought about the great growth, not themselves.

Much of the leadership that carried the church through the Cultural Revolution and prior persecution was godly women, many of whom continue to provide leadership. We heard many stories of women who got church property back from the government and got churches going again, and we met several strong, yet humble, women who are both pastors and other leaders.

Today there is a great need for training young leadership. There were many young people at the training schools we visited, and they have a strong commitment. Many more need to be trained.

It was obvious that a lot of foreign Christians visit the churches in Beijing, Nanjing and Shanghai. The leadership in that area is stronger in numbers; the church has a longer history there. The place we enjoyed the most was the northeast, probably because we were some of very few visitors who go there.

We stayed in good health and mostly had enough energy once we got over jet lag. Thanks for all your prayers for this and everything else. We had a great trip and will remember what we saw for a long time. Please pray for the church in China!

Love,
Bill and Judi



You are
to name him *Jesus*

82 Manor Street
Hamden, CT 06517
Advent 2002

Dear Family and Friends,

The years 2001 and 2002 were uncommonly busy for us retired folks and that is why no Christmas greetings from the Andersons of Hamden arrived at your mailbox last year. It was our first missed holiday letter in 42 years. We feel a sense of relief that none of our friends phoned to see if we were still "up and about"!

As we anticipate this joyous season, we look over the past two years with enormous gratitude for the many rich experiences that filled our days and for the blessing of good health and strength to keep up with the challenges of retirement.

January 5, 2001, was "launch day" on a monthlong trip around the world through Asia, travelling as emissaries of the Overseas Ministries Study Center. Our first stop was South India, where we were met by our son Brooks and his wife, Shano, and were able to travel across South India together. Two days in a wildlife preserve followed by a long anticipated two-night boat trip on the backwaters of Kerala were highlights of our time together. Landing next in Bangkok, Thailand, we were met at the airport by a former Thai student from our days at Union Theological Seminary in the Philippines. After 30 years neither we nor the student looked quite the same but we recognized each other instantly and reveled in the chance to fill in the stories of days since last we were together. From Bangkok, we flew to Yangon, Myanmar (formerly Burma) for an intensive and busy week lecturing and preaching, meeting with pastors, Bible school and seminary staff and faculty, and with church officials. A banquet with more than 30 OMSC alumni in Myanmar was a memorable experience. One of our "alums" travelled eight days from a remote province to join us for the occasion. We came away from our visit there with a deep sense of gratitude for the continuing Christian witness of these faithful servants of God in the midst of a very difficult political environment. We ended our travels with several days in the Philippines, meeting with former students and seminary colleagues, learning about the challenges and growth of the church in the Philippines. This was Joanne's first visit back to the campus of Union Theological Seminary where we started our married life in 1960. Arriving home on February 5th in a blizzard was a rude awakening after a month in the tropics.

In May, 2001, Albertus Magnus College in New Haven generously conferred honorary doctoral degrees on the two of us. Not being sure how we merited this honor, we strive each day to be retrospectively worthy!

On October 5, 2001, at the age of 96 and after six months of steadily declining health, Mother Pemberton left us to join Dad Pemberton in heaven's embrace. It was ever so difficult to see her fail in the six months prior to her death but we were grateful that she stayed in good spirits and in comfort throughout. We treasure her memory, and we celebrate her legacy of love and faithfulness.

During 2001 and 2002, Jerry had ample opportunities to travel and lecture, especially in Asia, at seminaries in Kazakhstan (with an interesting stopover in Moscow en route), Kuala Lumpur, Singapore, and Sabah. He was in China for a month this past summer ²⁰⁰¹ with several friends, visiting seminaries and church leaders, and enjoying a five-day cruise on the Yangtze river to view the magnificent gorges and the hugh dam that is under construction. The main characteristic of the churches and seminaries he observed was vitality, with Protestants opening six new churches a day, and with membership increasing a million per year.

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While Jerry travelled, Joanne stayed occupied as caregiver for Mother Pemberton (during 2001), as playmate and doting grandmother to Connor Brooks, and as a busy church member. She continues to enjoy being a member of the excellent choir at our church. In the fall of 2001, she chaired our church's stewardship campaign, and, in 2002, she has given much time and energy to working with a family making the transition from a homeless shelter to more independent living.

In June of this year, we attended Joanne's 45th college reunion at Asbury College in Wilmore, Kentucky. It was her first time to return to Asbury for a reunion and despite initial misgivings about what it would be like to see and be seen by classmates after such a long time, it turned out to be a wonderful experience.

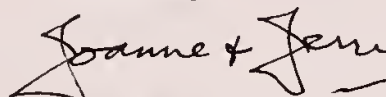
As we write this letter, we are still basking in the memory of 31 glorious days in Europe during September and October. An eight-day conference on mission archives at the Vatican for Jerry was the reason for the trip, to which we appended time in Paris and Geneva prior to the meeting and a wonderful week in Venice after the trip. From Venice we took a seven-day cruise around the boot of Italy back to Rome with interesting visits to ports of call such as Dubrovnik, Corfu, and Malta. It was our very first cruise experience and it exceeded our expectations in every respect, as did the entire trip.

Brooks and Shano, already in their 5th year of marriage, continue with their agriculture and medical work in a rural area near Pondicherry, South India. Thanks to the wonders of email, we stay in constant contact and feel that they are not really half way around the world. They currently are in the process of finding just the right little girl, under the age of 1 year, to take into their home and their life. We will leave on December 28 for a two-week visit with them in India and we are hopeful that by then they might have moved into parent status so that we can meet our new Indian granddaughter. We also look forward to getting still more acquainted with the work on the farm and in the medical clinics to which Brooks and Shano are so committed.

Allison and Robert stay very busy with their respective work responsibilities and with 3 1/2 year old Connor Brooks who is continually in motion. Robert continues as administrator of a 120-bed post-surgical recovery center with 240 employees in East Haven, Conn., while Allison's part-time position as Director of Marketing for MetLife Financial keeps her always on the go. This means that the two grandmothers and one grandfather still have lots of exposure to Connor's wisdom and antics, even though he now attends preschool three mornings a week. They have just completed a move from their home in nearby Milford, Connecticut to a new house in the neighboring community of Orange. We missed them terribly during our month away as they did us. Allison's last email message to us in Europe was: "If you don't come home soon, Connor will be in therapy." Connor asked for us almost daily and on several occasions insisted on visiting our house--room by room--in the hope that he might find us here. He has also made it clear that the next time NaNa and PaPa go on "cation," he wants to go too! What greater devotion could one ask for from a grandchild?

Visits to art galleries in Paris, Rome and Venice was food for the soul! Standing before the work of the great masters of the Renaissance transported us to a time when the religious experience was woven into the very fabric of life. The painting titled The Annunciation by Benvenuto di Giovanni drew us back into the moment when the angel Gabriel appeared to Mary with the message that she would conceive and bear a son whose kingdom would have no end. May we in this holy season be strengthened and reassured by the message of hope that Gabriel delivered to Mary.

In friendship,

A handwritten signature in cursive script that reads "Joanne & Jerry". The signature is written in dark ink and is positioned above the printed names of the signatories.

Joanne and Gerald Anderson

The Chinese and Religion in the Context of Globalization

Zhuo Xinping

The 2002 Surjit Singh Lecture in Comparative Religious Thought and Culture

Director of the Institute of World Religions and the Center for the Study of Christianity at the Chinese Academy of Social Sciences in Beijing, Dr. Zhuo also serves as dean of the department of religious studies at the graduate school of the academy. A noted scholar and author, Dr. Zhuo has played a pioneering role in opening up the study of religion in post-Cultural Revolution China.

Dr. Zhou received his M.A. in religious studies from the Chinese Academy of Social Sciences and a Ph.D. in theology and sinology from Munich University in Germany. He has authored 14 books and over 70 articles in German, Chinese, and English, and has delivered numerous papers and keynote speeches at scholarly conferences and symposia around the world.

His 2002 Surjit Singh lecture at the GTU, delivered on November 6, discusses how religion in China is being transformed as China opens to the outside world, and in the context of globalization in the fields of economics, law, politics and culture.

I feel greatly honored to be here to deliver this year's Singh Lecture in comparative religious thought and culture. I am also very glad to meet so many old and new friends in Berkeley, especially just shortly after the successful international conference on "Faithful/Fateful Encounters: Religion and Cultural Exchanges between Asia and the West" from October 21 to 25 this year in Beijing, which was jointly sponsored by us, the Institute of World Religions, Chinese Academy of Social Sciences and the Graduate Theological Union. So I want to express my heartfelt gratitude to you—in particular Professor Surjit Singh, Professor Philip Wickeri, Interim Dean Eldon Ernst, Dean Arthur Holder, and President James Donahue—for your kindness and trust in inviting me for this lecture and giving me this opportunity to promote our academic co-operation and deepen our friendship.

After China's opening up to the outside world, the mutual understanding between the Chinese and American people has been improved rapidly. The American people have special interest and concern in the religious situation and religious development of the contemporary Chinese. In America and China, I have discussed this topic with many people from American religious circles, also

including some religious leaders in Protestantism, Catholicism, Judaism, the Bahai faith and so on.

Actually, a great change has taken place in religious understanding and religious activities in China today. This change is closely connected with China's opening and also the reality of globalization in world development. In my discussion, dialogue or even debate with some people in the West, dealing with religious freedom and human rights in China, I had an impression that some of them didn't understand recent developments in China and didn't know the reality of religious existence of the Chinese today. In fact, we can observe the revival of religious life in contemporary China and also discover the awakening of religiosity or religious consciousness by many Chinese. For a better understanding and mutual dialogue, it might be necessary and useful to have a description and analysis of the tendency of this development.

The Meaning of Globalization for the Chinese

Globalization is an inexorable trend in world development today. China's entry into the World Trade Organization (WTO) is also the symbol of its willingness to participate in international society and specifically in the process of globalization. Here China is facing a real living transformation from a closed society to an open society, from a planned economic system to a market-oriented economic system. Of course, some Chinese reformers in politics and economics wanted at the very beginning only economic globalization. But in this process itself many Chinese realized that "globalization" is not merely an economic phenomenon, but has more profound and lasting significance in the social and cultural development of the Chinese. In its modern implication "globalization" has close connections with social, political and humanistic considerations.

Economic globalization is only the surface layer of the complex of globalization, which can be directly and immediately perceived through the senses in human daily life. It means the periphery of ripples urged forward by its core of a certain concept in culture and value. In concrete analysis man finds that globalization as a cultural phenomenon includes different layers: Globalization in the fields of economics, science and technology is its material layer, namely the surface layer, which could be accepted and operated most easily. Now we are facing it directly. Globalization in the fields of politics, law and legislation is its institutional layer, which is in the middle of this complex and has its authority in determining the characteristics of such a development. This tendency of globalization is partly recognized in China, but some Chinese would like to evade this crucial question for the moment. Globalization in the fields of thought, mentality and faith is its spiritual layer, which is the deepest part of this development, and also most difficult to realize. But we can perceive or discern its attempt and effort already by its very beginning. In general, for the realization of globalization it is easy to

reach a consensus in its material aspect, crucial though controversial in its institutional aspect, and most difficult in its spiritual aspect. The "clash of civilizations" is namely a resistance against this globalization, and happens exactly in its spiritual confrontation.

China's entry into the WTO is an effort to keep China's "door" open to the outside world, and to let the Chinese economy feel the pulse or rhythm of the world economy. Nevertheless, this economic entry means also another "two" entries, the "entry of government" and the "entry of law". On the one hand, economic globalization demands that the Chinese government re-consider and re-arrange its function in economic management and its style of action. The traditional "authority", "power" and even "sovereignty" of the government are decreasing, which means that economic globalization has gone beyond the sphere of "economics". On the other hand, economic globalization also asks China to "change" or "reform" its laws and regulations concerned, so as to conform to the requirements and regulations of the WTO. The transparency of the Chinese laws and their unity with international laws raise the question of "globalization of laws" seriously for China. Following these two steps we come to the sensitive issue of "political globalization". Especially after "September 11", the consensus and co-operation in the international campaign against terrorism should be the evidence of this new tendency of political globalization. The emphasis of political functions by the United Nations and the active participation of China in the United Nations prevent China already from avoiding this political globalization. Finally, with the development of economic, legal and political globalization, people begin to talk about the possibility and reality of a "cultural globalization". Of course, it is the most difficult process and will face the tenacious resistance in the forms of "cultural diversities", "cultural differences" and "cultural pluralism". So, it's still too early to talk about a "cultural globalization" or a "spiritual globalization". But in the process of cultural encounter, dialogue, confrontation or conflict, we can still find a common interest in a "universal culture". "Globalism" or "globalization" as a cultural concept is spreading far and wide. This global consciousness appears not only in the practical realm of politics, environment and ecology, and energy and resources, but also in the theoretical fields such as the pursuit for "global ethics", the attempt to establish a "global sociology" or "global philosophy", and the propaganda for a concept of "global value" etc. The Chinese translation of the book "Global Transformations: Politics, Economics & Culture" by D. Held and others (1999) and its subsequent series are read and discussed seriously by the contemporary Chinese.

In this context of globalization, religion has also a strong influence on the Chinese. China and its religions can't exist any more in a "vacuum" separated from the outside world. With the "desalination" of the consciousness of "national boundaries" and the "weakening" of the authority of "state sovereignty" brought

by the tendency of globalization, the missionary activities of various religions might be much easier and more effective worldwide. Although without an allowance for foreign mission, there is a "renaissance" of religion in China, more and more Chinese would be influenced and attracted by religions at home and abroad. Actually, among the five religions recognized officially in China, four religions (namely Buddhism, Islam, Protestantism and Catholicism) have international connections in their tradition. Even the indigenous Taoism now has worldwide influence and significance as well. Surely, the "global consciousness" of these Chinese religions will be strengthened within this new context, and more international exchanges and co-operations will be inevitable for them. Globalization has brought a feeling of "identity" or "confluence" to the Chinese religions in their relationship with other outside religions. As a result of this affinity and self-identity, the Chinese religions have entered into a multiple development. Facing the challenge of globalization and secularization, they have a more active attitude toward their dialogue with the main stream of ideology in China and in regard to their accommodation to the contemporary society. For our understanding of religious existence and its characteristics in this new situation, a corresponding new estimation should be made.

The Consciousness of Religion by the Chinese

Between 1949 and 1977 China was blocked from the outside world for political reasons, and existed as a closed society for almost 30 years. With the opening of China and its reform in economy and politics, China tries to keep pace with international development and hopes for a peaceful co-existence with other nations and cultures. In this period the Chinese are also astonished to realize the backwardness and poverty of their own country. The existential problem with the moral depravity and social corruption amidst China's contemporary transformation, and also new troubles of social injustice and unfairness, have made many Chinese feel the crisis of value orientation and cultural understanding. The old world of mind is already broken, but the new one is yet to build up. With an atmosphere of "survival in globalization" and "liberation of thought and spirit" shortly after China's opening to the outside world, many Chinese made a comparison between their backward reality with few religious activities or almost no such activities at all and the highly developed countries in the West with active religious, especially Christian, development. As a consequence, some Chinese turn naturally to religion and still many also have great interests and new considerations in the problems of faith and religion. In comparison with the past, the Chinese understanding of religion today is more pluralistic, more objective and active. Obviously this consciousness of religion is growing and spreading among the Chinese. Many people understand religion now from its role in the development of human civilization, from its function in the contemporary society, from its important participation in and contribution to human culture, and also from its ideal orientation for human nature.

In its long tradition, China is rich in religious resources. There were many religious activities and praxis in the ancient time. According to Robert Redfield, China had already a "great tradition" and a "little tradition" in its religious culture. (Redfield: pp.67-104) The "great tradition" was represented by Confucianism, Taoism and Buddhism, while the "little tradition" was represented by the Chinese folk religions which included a nearly infinite religious variety in the spiritual life of the Chinese. In addition, I should add a third one. Namely, in the religious development of the Chinese there was also a so-called "alien tradition" represented typically by Islam and Christianity, which stand still in an "unfinished encounter" with the Chinese culture. This alien tradition persists in keeping its self-identity and its community commitment in the Chinese context. In comparison with it, many Chinese in their "great tradition" didn't emphasize or even care for the forms of the social organization of their religions. They wanted to embrace all of them and to reach a confluence from them. They were quite flexible in their religious commitment and could change easily from one religion to another. So, their consciousness of an institutional identity for a certain religion was ambiguous. This is often the reason for the debate: there would be no religion at all among the Chinese, according to the sociological understanding of religion by some scholars.

Dealing with religious existence and its significance in China, there are already three upsurges for the discussion and dialogue between Christianity and the Chinese intellectuals. The first upsurge was in the Late Ming and Early Qing periods. This was precisely the encounter between the Jesuit missionaries and the Chinese literati. In order to avoid the conflict between the two religions at that time, namely Christianity and Confucianism, Matteo Ricci (1552-1610) and other Jesuits tried to convince the European Catholic church that Confucianism was not a religion, but only a cultural tradition and that there should be no real religion at all in China. In this way, they wanted to tolerate the practice of worshiping Heaven and ancestor by the Chinese Catholics. But still they were accused for this tolerance of idolatry and superstition by other missionaries. So, the conflict happened in the form of the "Chinese Rites Controversy". By this theoretical and spiritual encounter and dialogue, the thesis that China has no religion and Confucianism is not a religion was for the first time raised by the Western scholars, namely by the learned Jesuit missionaries in China. On the one hand, Ricci and his missionary colleagues thought that Confucianism and other religious practice in China were lower than a religion according to the standard of Christianity as a religion. On the other hand, they had respect and sympathy for the Chinese religions, especially for Confucianism. Ricci and his companions had the Buddhist costume and used also the title of the "Western monks" (Siseng) to identify themselves in the early period of their China mission. Only after they had a deeper understanding of the Chinese culture and realized the importance of Confucianism in it did they change their Buddhist costume into the Confucian

costume and call themselves the "Western Confucians" or "Western Literati"(Xiru). They studied the Chinese classics seriously and made many friends among the Chinese intellectuals. It was just this attitude of studying and respecting the Chinese culture and religion by Jesuits that made a deep and good impression on some famous Chinese scholars. The Jesuit method of accommodation and inculturation of Christianity in China was quite successful. It enabled these Chinese intellectuals such as Xu Guangqi (1562-1633), Li Zhizao (1569-1630) and Yang Tingyun (1557-1627) to reach a consensus between Confucianism and Christianity and to accept the Christian faith without giving up their Confucian tradition. So these "three pillars of the early Catholic church" in China would be the "Confucian Christians" or "Christian Confucians" in their real identity. Together with the Jesuit missionaries, they succeeded in a kind of combination or confluence between Christianity and Confucianism, and promoted the Christian faith and the Western knowledge in China at that time, but also at a price of critique and resistance from Buddhism because of the Jesuit attitude of complementing Confucianism and replacing Buddhism.

2 The second upsurge was during or directly after the "New Culture Movement" at the beginning of the 20th century. In the atmosphere of the "anti-religions" or "anti-Christianity" movement, some representatives of the new intellectuals and reformers in this movement put again the thesis that China has no religion and Confucianism is not a religion, to the public. It is quite interesting that in this time the thesis was raised by the Chinese scholars themselves for denying religious existence in China and religious identity of Confucianism. For example, many famous scholars, such as Liang Qichao (1873-1923), Cai Yuanpei (1868-1940) and Liang Shuming (1893-1988), emphasized that China should be an "a-religious country", and the Chinese nation should be an "a-religious nation" and that Confucianism shouldn't be a religion. In their evaluation the Chinese culture and its Confucianism had the spirit of philosophy, which should be much higher than religion in the mental development. So, religion should be only the primordial period of development of human culture and would disappear gradually in the process of history according to their understanding. By comparing religion and philosophy, they believed that the Chinese culture should be already a mature culture and stand far above the level of religion in the development of human knowledge and national culture. Because of being immersed in this intoxication of philosophical superiority of Chinese culture, many Chinese scholars got shocked when they heard the critique from some Western philosophers that China had no serious or real philosophy at all, owing to its lack of a metaphysical tradition.

In the period of the "New Culture Movement", the Chinese term "Zongjiao" was used to express "religion" through the application and introduction by Japanese. But this understanding of religion through the Chinese word "Zongjiao" was

closely connected with the sociological interpretation of religion, focused on its structured organization. In the dialogue between Christianity and the Chinese culture, many Chinese Christian scholars were not satisfied with the translation of "religion" through the Chinese term "Zongjiao". Wang Zhixin (1881-1968), a Chinese philosopher of religion, also a Christian scholar, once remarked: "When Zongjiao (religion) comes to our mind, we recall all those high rising temples and majestic churches and also those well structured and organized material aspects associated with this concept. It is hard to believe that this material form and expression of religion takes its origin totally from an intangible spirit. Originally, the word 'religion' does not designate merely a system, but gives resonance to human feelings of veneration and devotion. Our translation 'zongjiao' narrows down this original connotation of the word. Upon hearing the word 'zongjiao', we tend to imagine a structured organization which a given part of mankind identifies with." (Wang Zhixin: p.1) The Western concept of "religion" covers originally both a wider extension and a deeper content of meaning. Its primary connotation refers to "knowledge" and "behavior" on the basis of faith. But the sociological definition of religion in the understanding of Chinese term "Zongjiao" aims primarily at the social group phenomenon, which narrows the actual meaning of religion. In comparison, another well-known Chinese philosopher of religion and again a Christian scholar, Xie Fuya (1892-1991) has said: "There are indeed to be noted major differences between our present employment of the Western concept of religion and our own 'zongjiao'. When looking for synonyms of religion in Chinese dictionaries, we may chance to come on 'dao'. 'Dao' (Tao) connotes at the same time two aspects: substance and function; religion seems to elicit connotations of method and objectives. 'Dao' succeeds well in portraying harmony between the individual and the cosmos, without neglecting aspects both of activity and accommodation of the individual with society." (Xie Fuya: p.250) With these analyses and comments, the Chinese Christian scholars responded actively to the thesis of the representatives of the "New Culture Movement" and pointed out that the Chinese shouldn't have a narrow understanding of religion. It was not enough to explain religion only from its structured organization or its traditional function. In fact China should be also a nation rich in religious heritage and still active in religious life. For them, it would be possible and necessary to combine Christianity with the Chinese culture, which could be surely meaningful and fruitful for the development of both.

The third upsurge is since China's opening to the outside world and still in full swing. It is a complete re-consideration and re-evaluation of the relationship between religion and the Chinese culture, between religious existence and the Chinese identity, and also between religious consciousness and Chinese mentality. The Chinese intellectuals recognize the positive function and the far-reaching significance of religion to the Chinese society and culture for the first time so thoroughly and seriously. People talk about the function of religion in

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interpretation and practice. The former means the function of cognition and evaluation through religious ideology, world-outlook, symbol and metaphor, such as its psychic regulation, collective condense and behaviors' standard. The latter means the function for coordination of social relations, for consensus and agreement, for social control and co-existence, for organization of masses, and for cultural orientation and spiritual cultivation. So, people acknowledge openly the social function of religion in China today, especially emphasizing its positive functions such as psychic accommodation, social unification, socialization of individuals, cognition of similarity or identity in culture and custom. People point out the moral value of religion in contemporary China. After the disillusion from "collective morality" in the Chinese political practice in the past, and especially with the emphasis of so-called "individual emancipation", there is another extreme for unduly protruding the importance or even the unique of "individual morality" based on personal feeling and contingency in daily life. The morality based on so-called a personal feeling is now accepted by many young people in China. The slogan "Follow the feeling" becomes a fad. There is a well-known saying in a pop song: "Follow the feeling, and let it catch me!" Everything should be controlled by such kind of feeling. We can find such expressions as "economy of feeling", "art of feeling", "politics of feeling" and "morality of feeling". But the question is: on the floating, melting ice of an "individual morality" combined with an "individual feeling", can the modern people really settle down and have a safe life? Facing with individualism and egocentrism, religious morality encourages people to "return to tradition". This choice is considered seriously by many Chinese as the way back in their moral attitude in contemporary society. Through its transcendent dimension and ultimate concern, religious morality can give certain spiritual guidance and values of faith to the moral practice or to its social application in the process of Chinese social and cultural transformation. It should be an effort to combine ideally "particularity" with "universality" and "individuality" with "collectivity". In the contemporary dialogue, the cultural value and significance of religion for the Chinese are also discussed and stressed. The acceptance of "religion as culture" in China has marked a decisive progress in its assessment of religion and also enabled China to return to the general and also basic consensus on the cultural understanding of religion in evaluating human existence. The thesis that China should be an "a-religious country" or an "a-religious nation" can no longer find any resonance for acceptance in contemporary China.

In this third upsurge the dialogue with Christianity is also fruitful. In the middle of the 1990's, I mentioned five aspects of Christian significance for the modernization of Chinese society as a kind of summary to the spiritual encounter between Christianity and China in the new, namely contemporary context:



1. The significance of introspection in the Christian concept of original sin for the self-understanding of the modern Chinese: In the face of today's social corruption and ugliness, many Chinese have come to realize the deep insight in the Christian traditional concept of original sin, which should be a timely warning against human greed, arrogance and prejudice.
2. The significance of value-creation in the Christian concept of salvation for social transformation in contemporary China: Many Chinese hope to use this concept in an effort to overcome such problems as excessive consumerism, egocentrism and a selfish lack of empathy for others, and to establish some real and lasting value through great social and ideological changes, and in this way to make up for the weakness in the Chinese tradition.
3. The significance of Christian concept of transcendence for inspiration in the reform of Chinese society today: Many Chinese believe that our reform today needs transcendent criteria to guide and evaluate its orientation and practice, and to preserve China from a utilitarianism that brings about only shortsighted development and confusion.
4. The significance of the Christian concept of ultimacy for historical reflection on Chinese modernization: This concept can remind the Chinese to be aware of the problems, contradictions, conflicts and alienation brought about by the process of modernization, and not to be intoxicated with their achievements in modernization.
5. The significance of the Christian concept of ecumenism for China's cultural reconstruction: With the "global awareness" in a "global village" China is no more a "Central Kingdom"(Zhongguo). Only when China's social culture becomes congruent with the rest of the world can it effectively show its unique character and contribution. In its present development China should have "global perspective" and "global responsibility"(CRUX,pp.31-39).

With this openness and frankness, China has entered the best time in its modern history for its tolerance and acceptance of religion, especially for its dialogue with and ready embrace of Christianity since the "Chinese Rites Controversy". So, I feel confident that this third upsurge of dialogue will continue and achieve more fruitful results than ever before in our history.

The Variety of Religious Life in China Today

In the context of globalization there is a pluralistic tendency in the consciousness of religion by the Chinese. As a consequence, we can also find a multiple

development of religious existence in China today. In my analysis, the variety of religious life of the contemporary Chinese reflects itself in the following two aspects and three orientations:

The first aspect is the development of the "institutional" religions. We know that there are five officially recognized "institutional" or "systematic" religions in China now, namely Buddhism, Taoism, Islam, Protestantism and Catholicism. It is clear that there is a "renaissance" or revival for all these five institutional religions after the "Cultural Revolution". But it is not simply a return to or a restoration of the past tradition. We can discern various orientations in their development, which the tradition couldn't include completely.

1. The first orientation is the continuation of an active political participation and co-operation of religion in the society. This development is still the main stream, or at least superficially so. China keeps the form of the "patriotic" committees or the like for these five institutional religions. They have the function of organizing their believers nationwide and play the role of liaison between government and religious believers in China. In doing so, they show obviously their political consciousness and keep the mutual support between them and the government. Strictly speaking, the Chinese religions are not completely separated from politics, they were not also in the past history. So, these five institutional religions are the symbols of religious representatives in China's social and political life.

Nevertheless, there is to an extent some potential crisis in their unity and identity, because there are now different developments and demands for self-identities within these five religions through their domestic or international connections. It is now a serious challenge whether such religions can really continue to "represent" all their denominations or sects, or how they can avoid the tension between their unity and plurality.

2. The second orientation is grassroots development and local multiplicity with certain conservative elements in doctrine and practice. Though still in the form or framework of the five institutional religions, these religious organizations have much closer connections with local social structure and represent a new, spontaneous formation of the fabric of society on the grassroots level. This development has typically the combination with the folk-beliefs and local customs, but it represents in fact the majority of religious believers in China, its characteristic reflects their demands, responses to the modern development and the connected problems.

3. The third orientation is the emphasis of religiosity itself by some members of these five institutional religions. They have special concern for the cultural interests and the spiritual quality of their religions. They don't go against the existing politics in society or in their religions, and they have no interests for a special co-operation with certain politics as well. Mainly they care for their religious life and spiritual cultivation, and believe in an indirect improvement of society through the personal cultivation and sublimation under the influence of religion. So, they are active in non-political social activities and non-governmental organization (NGO) activities. Religion is for them an ideal intermediate institution in a civil society. Their attitude represents the third orientation or the middle way, and signifies a potential and important development of religion in the future of China.

Besides these five officially recognized institutional religions in contemporary China, there exist in fact also other institutional religions, domestic or foreign. On the one hand, the domestic tradition continues in two ways: the one is the restoration of worship and rituals for respecting China's cultural ancestors such as Huang Di (Emperor Huang or Yellow Emperor) and Yan Di (Emperor Yan), and of course Confucius, supported by the state, which is a direct continuation of the official worship of Heaven and ancestor by the sovereigns in the past, symbolizing the "great tradition" in China. The other is the revival of Chinese folk-religions or folk-beliefs almost everywhere. These kinds of religions or beliefs have a long historical tradition and also a broad basis among the masses. They have their organizations or institutions. Recognized or not, they are tolerated or allowed to exist by local governments, and accepted by the local people, such as Sanyi Religion (Sanyijiao) and Mazu Worship in Fujian province and so on. This is the reality of the vivid "little tradition" in China. On the other hand, with the opening to the outside world and after the return of Hong Kong and Macao to China, there is indeed a complicated existence of other foreign religions among the contemporary Chinese through the influence of scientific or economic co-operations, trade and commercial exchanges, overseas studies, immigration or marriage, such as Orthodox Christianity, Judaism, Mormonism, Bahai faith, Hinduism and even some new religions. So, the existence of religions exceeding the framework of five recognized institutional religions is already a matter of fact.

The second aspect is the development of "personal" religion or religious mentality for many Chinese. A new phenomenon of religious life in China is the religious confession or manifestation by many individuals, especially among the Chinese intellectuals. Maybe they are Christians, Buddhists, Taoists or Bahais, but don't have any strict institutional or denominational identity. For this reason they are free from any institutional responsibility or commitment, nevertheless, they are really very religious and pious. This is a kind of anonymous or universal

confession and conversion, and as a consequence out of the perspective of traditional sociological understanding of religion in China. This new development symbolizes a unique combination of a kind of "individual religion" with "civil religion" in the formation of a civil society in China. Although they don't have traditional institutional connections, they keep in touch freely with friends, colleagues, classmates or even families and form also a kind of community life. That means they have their own special "holy union". In this way, their religious activities have the characteristics of cultural or academic activities, and have more freedom and less limitation even than so-called "family church" or "house church" in Christianity. With their religious ideal or demand, these people are very active in social action and service, such as cultural and art activities, education, environmental protection and participation in NGO activities.

In connection with this "personal" religion or religiosity, I'd like also to point out the intellectual interests in academic studies of religion in China today. The majority of these scholars are not in any religious circle. But they play the pioneer role in a systematic research on religion. The depth and broadness of their research are sometimes even greater than the studies from religious circles in China. And this kind of research has an overwhelming influence on the secular society of China. These scholars have good exchanges and co-operation with religious scholars and theologians at home and abroad. There is also no fundamental difference between their study and the studies by religious scholars or theologians. The result of this research is the positive and strong influence on Chinese society for its correct understanding, sympathetic tolerance, embrace and acceptance of religion. This phenomenon is unique in the study of religion worldwide. Maybe we can discover the new meaning in the understanding of religion and enrich our knowledge in human religiosity or spirituality from it.

In conclusion, globalization stimulates the interests and self-consciousness of religion for many Chinese. In this context there is obviously a revival or normalization of religious life in China. China is no longer isolated from the world community, which gives us the possibility and opportunity for the mutual exchange and dialogue dealing with the religious and spiritual life. The progress of religious understanding and the improvement of religious life in China should be recognized and encouraged. Our conformity and consensus of opinions on this level will surely benefit each other and promote our friendship.

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MESSAGE DISPLAY



INBOX

30 messages




SAVED SENT DRAFT TRASH --DELETE--

Date: Tue, 12 Feb 2002 18:54:19 EST

From: RickWood@XC.Org  

Reply-to: rickwood@XC.Org

To: "News & views from The Inquiry" <the-inquiry@XC.Org>

Subject: Our World Inquiry Report--The 21st Century Chinese Church 

Dear Friends

All
headers

In my last message to you regarding the new ministry of Our World Inquiry, I mentioned that meetings of leaders were taking place in many places around the world as part of the Inquiry process. One of these places is China. Dr. Luis Bush was very recently in China and he has issued the following report. Please feel free to share this report freely. Reprinting is permitted as long as source credit is given to Our World Inquiry and Dr. Bush. Also please let your friends and colleagues in ministry know about this Email conference and encourage them to subscribe by sending a message to <hub@xc.org> with the message <subscribe the inquiry>

For His Glory

Rick Wood

A Report from Dr. Luis Bush in China

My heart was moved as I heard the stories, the realities, their dreams and expectations. I felt their pain tempered with hope for the future.

These observations were recorded out of the interactive experience over several days in smaller and larger group meetings and through personal interviews. One gathering that impacted me was a private meeting with leaders of networks in China representing about twenty-seven million Christians. As I heard their voices and felt their passion as they described the intensification of the persecution since December 2001, I thanked them for their faithful witness in the midst of suffering and the encouragement this was to my own faith.

With those in the meetings I came away believing that indeed this is a turning point both for China as well as for the Church in China.

At the same time as these ideas were being articulated inside China, discussions were taking place outside China regarding the state of the Chinese church and the future of outside Christian involvement. The similarities that emerged between the two tracks of discussion were striking. Both addressed the need to identify and mentor emerging leaders in China's cities, the Chinese church's mandate to bless China through holistic ministry, the desire that the church in China be united and rooted in God's word, the call of God upon the Chinese church for cross-cultural evangelism, and, finally, the need for mutual understanding between the church inside and outside China. Said Dr. Brent Fulton, President of ChinaSource, "God has clearly prepared His church in China for such a day as this, and He is calling believers inside and outside China to join in the fulfillment of the Great Commission."

Luis Bush
Beijing, China

Let China Know the World and the World Know China
"A Message from the Church in Twenty-First Century China"

Handwritten signature or mark.

Press Release
By Luis Bush
Our World Inquiry Director
Winter 2002

Introduction:

A group of top-level leaders of church networks in China, reportedly representing nearly half of China's Christians, met together for two days in a unique interchange to articulate the realities the Church faces in China and their vision and dreams for the future, as well as to know and understand the realities of the Church outside of China. The event was unique in terms of the representative nature of the gathering. Leaders from both the rural and urban communities, both the official and unofficial church, were present.

The Chinese organizers gave this dialogue the name "Let China Know the World and the World Know China." Leaders from several of the largest church networks and other representatives came from multiple provinces by train, planes, bus and other vehicles.

An integral part of the discussions was "Our World Inquiry," a process that is being carried out among Christian leaders around the world in order to better understand what God is saying to the worldwide body of Christ about the future of world evangelization. The Chinese leaders shared their story, their burden, and their vision, and what they were now doing in pursuing their vision. Many had been imprisoned for their faith, several up to seven times. They reported since Chinese President Jiang Zemin convened a high-level meeting on religion in December 2001 arrests of believers for gathering together in unofficial fellowships have increased.

In the course of the discussions the participants expressed their desire to send a message to Christians outside of China. This press release, read and carefully reviewed and endorsed for publication, represents a core part of that message as it came through in the papers presented, the formal and informal discussions, and the Inquiry process. It is outlined in three sections.

- I. Our realities as the church in China at the beginning of the twenty-first century
- II. Our vision and dreams for the Church in China
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Two major papers were presented by Chinese leaders that set the stage for the exchange. The first presentation, using the latest technology, highlighted the realities facing the Chinese Church at the dawn of the twenty-first century, while the second gave a detailed view of Chinese church history.

Section I. Our realities as the Church in China at the beginning of the twenty-first century. The realities were outlined using the two Chinese ideographs that together represent the word "crisis." The first term is "danger" and the second, "opportunity." The church in China is viewed today as at a turning point. Before her are great opportunities yet before her are serious perils as well.

1. China's entrance into the World Trade Organization (WTO) signals a new day for China to emerge as full commercial partner in the world yet presents the danger of the enticements of materialism.

2. With the irreversible opening up of China, as the nation prepares for the Olympics in 2008, the legalization of the house churches is expected over the next few years.

3. There has been division, even betrayals, between the officially recognized Three-Self Church and the unrecognized house churches. Hurt remains within both groups.

4. The perception is that the Church outside of Mainland China has done little to heal the wounds but, in fact, has promulgated the schism.

5. While in many parts of China the division continues to be deeply felt, a fresh spirit of reconciliation is emerging between the Three-Self Church and the house church leaders.

6. The Three-Self Church has become liberal in its doctrine and practices, though there are many sincere Christian believers and pastors within it.

7. False doctrine has come in to some of the house churches.

8. The denominationalism found in the protestant Church outside of China is not part of the recent experience, ethos or conviction of Church leaders in China.

9. Church leaders are being pressured by denominational group leaders to form denominations in China, which they are resisting.

10. The official number of believing Christians in China is about fifteen million. The unofficial total is about five times that or approximately seventy-five million people.

Section II. Our vision and dreams for the Church in China.

1. As Christians, we wish to be a blessing to the country of China of which we are citizens.

2. We envision an evangelized China and are moving from the coastlands in the east to the relatively less evangelized central and western parts of our country.

3. We dream of the unity of the whole Church in China.

4. We are being called by God to engage in fulfilling a cross-cultural vision, not only within our own nation but beyond.

5. We are calling forth a mission force numbering 100,000 to take the gospel back along the "Old Silk Road" from where it first came to us in 635 A.D. We call this the "Back-to-Jerusalem Movement" as our intention is to take the gospel back to Jerusalem itself where the Commission to be witnesses was first given by the Lord Jesus to his disciples (Acts 1:8). This was a 1930s home-grown movement which began with the idea of carrying the gospel on foot all the way back to Jerusalem by retracing the steps of the Old Silk Road.

6. We desire for the Church outside of China to join us in the Back-to-Jerusalem vision and invite them to help come and prepare us for the cross-cultural mission.

7. We desire to bless our country of China by engaging in constructive, compassionate holistic mission to help build our society in the twenty-first century.

Section III. Our joint commitment made at "Let China know the world and the world to know China."

1. We are committed to bring glory to God in all we do and by faith, joyfully receive and willingly embrace the gift given to by our master when he prayed to our heavenly father saying: "I have given them the glory that you gave me, that they may be one as we are one" (John 17:22).
2. We dream of the unity of the whole Church in China and appeal to denominational church leaders and representatives inside and outside of China to join us our commitment for unity and the intercessory prayer of Jesus: "I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:23)._
3. Start cross-cultural mission training in our networks and churches.
4. As an ongoing expression of the spirit of "Letting China know the World and the World know China," we commit to facilitate and organize similar dialogues in China's major cities during the next two years.
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6. We commit to the raising up younger leaders and mentoring them in the ways and mission of our Lord by identifying a young man and a young woman in each city between twenty-five and forty-five years old, seeking to build a community of love and truth among them, and sending fifty of them within the next three years to represent the emerging leaders of China in discussions with global mission leaders outside China.
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Conclusion:

We, participants in this consultation, sensed in the Spirit that this is not only a turning point in the life of China as a nation but that this is also a turning point in the life of the Church in China. We sense that God is bringing forth a new stream of the Church in China which is neither the Three-Self Church or the House Church but "the Church" in China.

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Subject: FW: Our World Inquiry Report--The 21st Century Chinese Church

Date: Fri, 15 Feb 2002 12:15:33 -0500

From: "GEM Research" <gem@xc.org>

To: <emoffett@worldnet.att.net>

To: Sam Moffett

Here's the report of a very significant mass conference in China. For total Christians in China, see WCE 2001: 197-198, especially final 6 lines "Affiliated, 1900-2025"

David

-----Original Message-----

From: bounce-the-inquiry-2311548@XC.Org

[mailto:bounce-the-inquiry-2311548@XC.Org] On Behalf Of RickWood@XC.Org

Sent: Tuesday, February 12, 2002 6:54 PM

To: News & views from The Inquiry

Subject: Our World Inquiry Report--The 21st Century Chinese Church

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2002

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Beijing, China

Let China Know the World and the World Know China
"A Message from the Church in Twenty-First Century China"

Press Release
By Luis Bush
Our World Inquiry Director
Winter 2002

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THE TEACHING PROGRAM AGREED UPON, MARCH 27 AT PEKING UNIVERSITY FOR
THE CHRISTIAN STUDIES PROGRAM IN THE RELIGIOUS STUDIES DEPARTMENT

Old Testament 3 hrs	Dr. Mary Fisher, Professor of O.T. , Asbury Theological Seminary
New Testament 3 hrs	Dr. Joseph Wang, Professor of N.T., Asbury Theological Seminary
History of Chr. Thought 3 hrs	Dr. Graham Houghton, Director SAIACS, Bangalore, India
Chr. & Western Culture, 3 hrs	Dr. Eryn Adams, Retired Professor, Un of Hawaii at Hilo
Selected Theo. Readings, 2 hrs	Dr. Joe Wang and Dr. Graham Houghton
Chinese Chr. Phil. of Religion 2 hrs.	Dr. Eryn Adams and Dr. John Cheng (Dr. John Cheng, Prof. of Rel. & Phil. Un. of Hawaii at Hilo, team teaches with Dr. Adams and Dr. Houghton)

Intro. To Religious Studies 3 hrs	Staff, Department of Religious Studies, Peking Un.
Methodology, Rel. Studies 3 hrs	Staff
Christianity & Chinese Culture, 3hrs.	Staff
Sociology of Religion, 3 hrs	Staff
Science & Religion, 2 hrs	Staff

Total 30 Credit Hours, taught in intensive courses in July and January for two years. Students receive leave from their employment for two weeks each time. It is vacation time at Peking Un.

The M.A. in Christian Studies requires entrance exams, passing 30 hours with more than 70% grade, the Government Department of Education English Exam, Departmental Exams and writing a Thesis. A Certificate in Christian Studies requires entrance exams and passing of all the courses.

AGREED BUDGET, CHRISTIAN STUDIES PROGRAM AT PEKING UNIVERSITY, 2002

1.	Professors, maintenance and travel in Beijing	\$16,000
2.	Scholarships for 25 students, year 2002	\$25,000
3.	Library & Book Acquisitions	\$25,000
4.	Computers, Duplicators, Projectors, Office machines	\$20,000
5.	Expenses for Light, Heat, Air Conditioning	\$ 5,000
6.	Secretary for Christian Studies program	\$ 6,000
7.	Miscellaneous Expenses	\$ 3,000
	TOTAL TO PEKING UNIVERSITY	\$100,000

BUDGET FOR I.L.G., 2002

1.	Textbook Purchases in U.S.A. for Visiting Professors	\$2,000
2.	Travel to Beijing, Visiting Professors from U.S.A.	\$3,000
3.	Start up Expenses, ILG. Legal and Office	\$10,000
4.	Accountant Secretary, contracted in Belleville, IL	\$ 2,000
5.	Administrative Travel	\$ 4,000
6.	Travel and Fund Raising Expenses	\$ 4,000
7.	Miscellaneous for ILG	\$ 2,000
	TOTAL FOR I.L.G. OPERATIONS, 2002	\$30,000

TOTAL EXPENSES FOR YEAR 2002 \$130,000

2

INTERNATIONAL LEADERSHIP GROUP, nfp.
Establishing a Christian Studies Center, Peking University, Beijing, China
21 Crest Haven Drive, Belleville, IL. 62221, 618-234-3232

April 15, 2002

Dear Friends and Prayer Supporters of I.L.G.:

THE TEACHING PROGRAM BEGINS IN JULY AT PEKING UNIVERSITY

The historic meeting with Dr. Zao, Dr. Ji and Dr. Yan at Peking University, March 27 attended by Dr. Glen Adams, Dr. Graham Houghton, Dr. John Cheng and Eryn Adams settled all the major questions and gave the approval to begin the teaching program in July. God has opened the door for teaching the Christian Faith in the Religious Studies Department of Peking University. The Department of Religious Studies will teach 5 courses for a total of 14 Credit Hours and the ILG visiting professors teach 6 courses for a total of 16 Credit Hours. The detailed information is on the reverse side of this letter. Rejoice with us. Your prayers and our prayers have been answered.

TEACHING CHRISTIAN TEACHERS IN THE CHINA MAINLAND

We are offering teachers in the various Seminaries and Bible Schools as well as local pastors and Christian leaders across China scholarships to pay for tuition for the courses at the Christian Studies Center. Most of them need financial help because their salaries are so low. So we are targeting the Christian leadership in China to apply for study at the Christian Studies Center. This will upgrade their preparation and help make them better leaders. We already have 20 signed up for this coming July. The I.L.G. program is directed at upgrading Christian leadership throughout China.

A PEKING UNIVERSITY M.A. IN CHRISTIAN STUDIES FOR QUALIFIED STUDENTS

A bonified Masters Degree is now open for those who have had College, a B.A. or B.S. Those whose degree is B. Th. (many teachers in Bible Schools and Pastors) may take the same courses but will receive a Certificate instead of an M.A. Details on the reverse side of this letter. A Masters Degree or a Certificate from Peking University opens the door to teach the Christian Faith anywhere in China.

130,000 DOLLARS SUPPORTS THIS WORK FOR THE YEAR 2002.

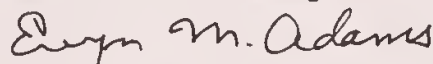
Gifts from individual supporters amounted to \$26,368 for Jan, Feb. and March. A grant from the Overseas Council was \$25,000, and a loan of \$15,000 made a total income the first three months of \$60,368. We are thankful to God for the amazing support for the first three months.

Attorney fees were \$7,500. \$50,000 for the first half of the teaching budget of \$100,000 was paid to Peking University. A total of \$57,622 was spent by the end of March 2002. We have bills for travel to China, office and mailing expense of over \$6,000 on hand. When gifts come in, then we can pay all bills up to date. See the reverse side for budget details. To end the fiscal year with all bills paid we need \$20,000 by May and an additional \$65,000 by September 30, 2002. We know you join with us in prayer that God will move the checkbooks of those who desire to help.

Gifts to the Christian Studies Program at Peking University, China should be marked, "I.L.G." or "International Leadership Group, nfp" and sent to Box 110, Belleville, IL, 62222, U.S.A.

MAY GOD'S BLESSING AND OUR THANKS BE YOURS FOR YOUR PRAYERS

Yours in Christ for training leaders in China,



Eryn M. Adams, Treasurer, I.L.G.

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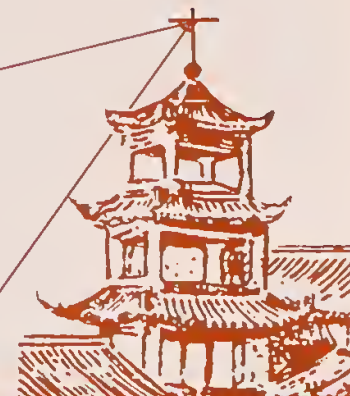
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VOL. 45, NO. 4
September 2002

Spotlight on
CHINA



THE QUARTERLY BULLETIN OF THE LUTHERAN LITERATURE SOCIETY FOR THE CHINESE



The Nestorian Stele was erected in 781, discovered in 1625 by workmen digging near Xi'an, and stands, now protected by glass, in the museum "Forest of Steles." The black stone monument measures about 9x3.5x1 feet. Its front and sides are covered with inscriptions (about 2000 Chinese characters and a few Syriac names) relating the progress of the Religion of Light in China beginning with the arrival of the mission of Ahuoben in 635.

THE LOST WORLD OF EARLY CHINESE CHRISTIANITY

Nearly four hundred years ago (1625) there was found buried under earth somewhere near the ancient Tang Dynasty capital of Changan, now the modern city of Xi'an, a great black stone stele, which had been erected in the year 781. The heading above a long and somewhat mysterious text stated that it was "The Record of the Transmission of the Religion of Light of the West in China." The Jesuits, who had been in Beijing since 1601, were told about it; they recognized it as a Christian monument and made the first translation; for nearly three centuries the so-called "Nestorian Stele" was the only certain evidence of the first coming of the knowledge of Jesus to China.

Then late in the 19th century a Taoist priest broke into a sealed room cut into a cave near the town of Dunhuang, which had been a major stage on the long Silk Road that led from China across central Asia to the Mediterranean. In this room, which had been sealed about the year 1005, were found thousands of ancient scrolls, books, paintings and artifacts; it had been some kind of library. Most of the scrolls were Buddhist, Taoist and Confucian materials. But set apart were a few that spoke of another religion. It was a treasure trove of documents that expanded on what was known from the Stele in Xi'an.

In one way or another most of these scrolls ended up in private collections in Japan; one is now in the French National Library. They of course attracted the attention of scholars, and two translations had been made.

But in a fascinating new book an English explorer and scholar who, though a Christian, has great affinity for Chinese Buddhism and Taoism, offers a new translation and an enthusiastic commentary on four old and difficult scrolls, and on the most important record, the Stele.

cont. on page 2

2002

Martin Palmer calls his book *The Jesus Sutras: Rediscovering the Lost Scrolls of Taoist Christianity* (New York: Ballantine Wellspring, 2001. xvi+271pp). It was written in association with a number of his colleagues, and gives us "a glimpse of the lost world of early Chinese Christianity." [Note: the September 2001 issue of this bulletin tells of Mr. Palmer's discovery of what he believes to be a Christian manger scene in a previously unnoticed pagoda near Xi'an. In this book he enlarges on that account.]

The word "sutra" is of Sanskrit origin and can be translated as "sacred writings." It is usually used to denote Buddhist texts. These Christian texts use it, and Palmer has adopted it. In introducing it he comments:

"... the term Jesus Sutras may sound odd, for nothing quite like the documents you are about to discover has ever been found in the long history of Eastern or Western religious beliefs. Their striking version of the Christian faith and expression of the Christ story is as strange, as unusual, and possibly as revolutionary as Jesus' own life was two thousand years ago." (p2)

Palmer is unembarrassed by what other scholars see as the syncretism of Tang theology, which they regard as a major reason for its demise. He declares that the Jesus Sutras "show that these two world cultures [Taoist-Buddhist and Judeo-Christian] can—and did—come together to create an astonishing, accessible, and vibrant practice of Taoist Christianity . . . Their model . . . shows how ideas, inspiration and faith can flow across cultural boundaries and still remain faithful to the core teachings of each religion . . ." A relevant question here is the definition of "core teachings."

Orthodoxy, of course, does not require that theological terms be identical in all cultures and languages. Logos (Greek), Word (English), and Tao (Chinese) have different connotations, yet are adequate expressions of an ineffable reality. The "Clear Pure Wind" of the Sutras may be, in that culture, as usable a term as "Holy Spirit." Nor does lack of a systematic theology born of Greek and Latin ways of thought that is ingrained in the Western world invalidate the Sutras' teaching. It is not here that major difficulties present themselves. But what are we to think of the only oblique (if at all) mention of the crucifixion, and the resurrection in the

Sutras? Or of the introduction of karma, and of the Buddhist idea of transmigration of the soul? References to scriptural events and ideas are present, but so divergent from the actual scriptural accounts, that one must wonder if in fact that early church had the Scriptures or only oral and written traditions that had been brought from Western Asia.

Yet we cannot but be moved by the beauty, the piety, the depth of faith of these documents, however they may have been touched by Taoist and Buddhist thought. Listen, for example, to the opening paragraphs of the inscription on the Stele, which was written by a monk named Jingjing of the Da Qin Monastery (site of the still-standing pagoda).

In the beginning was the natural constant, the true stillness of the Origin, and the primordial void of the Most High. Then, the spirit of the void emerged as the Most High Lord, moving in mysterious ways to enlighten the holy ones. He is Joshua, my True Lord of the Void, who embodies the three subtle and wondrous bodies, and who was condemned to the cross so that the people of the four directions can be saved.

[Note: The difficulty of translation from the Chinese of ancient texts may be illustrated by comparing the above version with that done in 1888 by Oxford Professor James Legge, whose translations of the Chinese Classics are unsurpassed. His version reads: *It is acknowledged that there was One, unchangeable, true, and still, the First and unoriginated; incomprehensible in His intelligence and simplicity; the Last and mysteriously existing; Who, with His hands operating in the mysterious (abyss of space), proceeded to create, and by His spirit to give existence to all the Holy ones, Himself the great adorable;—was not this our Eloah, with His marvelous being, Three-in-One, the unoriginated True Lord? Having determined the four cardinal points in space as by the extremities of the character for ten (a cross). . .*

The opening paragraph is followed by an account of the Creation and the Fall and damnation. Then:

Therefore, [in Palmer's translation] my Lord Ye Su, the One emanating in three subtle bodies, hid his true power, because a human, and came on behalf of the Lord of Heaven to preach the good teachings. A virgin gave birth to the sacred in a dwelling in the

Da Qin empire. The message was given to the Persians who saw and followed the bright light to offer him gifts. The twenty-four holy ones have given us the teachings, and heaven has decreed that the new religion of the Three-in-One Purity that cannot be spoken of should be proclaimed. These teachings can restore goodness to sincere believers, deliver those living within the boundaries of the eight territories, refute the dust and transform it into truth, reveal the gate of the three constants, lead us to life, and destroy death . . .

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STATEMENT OF PURPOSE

The purpose of this Society is to promote evangelism among the Chinese people principally by supporting the production and distribution of Christian literature for the Chinese and by using mass media, such as radio and television, so as to further the Christian cause, and by creating wider interest in these goals among members of the Lutheran Churches in North America.

SPOTLIGHT ON CHINA

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He set afloat the raft of salvation and compassion so that we can use it to ascend to the palace of light and be united with the spirit. He carried out the work of deliverance, and when the task was completed, He ascended to immortality in broad daylight. He left twenty-seven books of scriptures to inspire our spirit; He revealed the workings of the Origin; and He gave to us the method of purification by water. . . .

The Eastern-facing Rites can give you the path of life. Those who choose to grow beards, shave their heads, travel on the open roads, renounce desire, have neither male nor female slaves, see all people as equal, and do not hoard material goods, are followers of my rites of purification.

We use abstinence to subdue thoughts of desire; and we use stillness to build our foundation. At seven we gather for service to pray for the salvation of all. Every seven days we have an audience with heaven. We

purify our hearts and return to the natural way of the truth. The truth cannot be named but its function surpasses all expectations. When forced to give it a name we call it the Religion of Light. As it is with the Way [Tao] that which is sacred is not sacred unless it is highly sacred, and that which is the Way is not the Way unless it is the Great Way.

There follows an historical statement of the church's development, too long to include here, and after a series of verses in praise of patron emperors, the sutra closes.

The major part of *The Jesus Sutras* presents a historical study of the encounter of the Church of the East with the cultures of Asia and especially with the four religious influences in China: Confucianism, Taoism, Buddhism and Shamanism (which is still part of China's folk religion). Interspersed are comments on and translations of the sutras found in the cave, showing how Christian thought

was influenced by these sophisticated systems, especially that of Taoism. (A Japanese scholar, P.Y. Sackli, stresses Buddhist influence.) Two of these sutras are essentially teaching documents, the others liturgical, one of which is reprinted in these pages.

The question arises, What happened to this Church? Part of the answer is in the record of the regime's attack on Buddhism in the year 845. Buddhism had been favored by previous emperors—and a usurping empress—with a great growth of wealth and power. In that year by imperial decree almost all Buddhist temples and monasteries were closed, and their wealth claimed, in a move analogous to Henry VIII's action centuries later; 260,000 monks and nuns were laicised and their 150,000 slaves taken away. The edict commanded that "3000 Religion of Light and Zoroastrian monks must return to lay life so they will not adulterate the customs of China."

Christian Liturgy in Praise of the Three Sacred Powers

The highest skies are in love with You.
The great Earth opens its palms in peace.
Our truest being is anchored in Your Purity.
You are Allaba: Compassionate Father of the Three.

Everything praises you, sounding its true note.
All the Enlightened chant praises—
Every being takes its refuge in You
And the light of Your Holy Compassion frees us all.

Beyond knowing, beyond words
You are the truth, steadfast for all time.
Compassionate Father, Radiant Son,
Pure Wind King—three in one.

In the midst of kings and emperors, You are supreme.
Among the World Famous, You are Lord of Everything.

You live perpetually in light,
The light which enters every sphere.
Yet you have never been seen;
No eye can see Your form
Or Your Unclouded Nature.

Among all spirits You alone are unchanging,
Making all that is good, beyond reckoning,
The root and essence—the thing itself.

Today I reflect on Your compassion and grace.
I delight in Your delight which covers our land,
Messiah, Great Holy Son of the Honored One
As countless of the suffering are saved.

Supreme King, Will of Ages,
Compassionate Joyous Lamb,
Loving all who suffer,

Fearless as You strive for us,
Free us from the karma of our lives.
Bring us back to our original nature
Delivered from all danger.

Divine Son, invited
To stand at the right hand of the Father,
This altar exceeds all others.
Great Messiah, hear our prayers.
Send your raft of salvation,
Save us from the burning streams!

Great Teacher, I stand in awe of the Father.
Great Teacher, I am awed by the Holy Lord.
Great Teacher, I am speechless before the King of Dharmā.
Great Teacher, I am dazzled by the Enlightened Mind.
Great Teacher, You who do everything to save us.

Everything looks to You, without thinking,
Shower us with Your Healing Rain!
Help us to overcome, give life to what has withered,
And water the roots of kindness in us.
Great Holy World-Honored One,
Messiah, as we love Our Father,
Boundless Sea of Compassion
And the Clean pure Wind
Whose clarity cleanses through the Law,
Reaching beyond all grace.

(Da Qin Religion of Light, Sutra of Praise to the Three Powers (Father, Messiah/Son and Holy Spirit). trans.. M. Palmer in *The Jesus Sutras*, pp204f.. "... either a translation of the Gloria in Excelsis or inspired by that hymn.")



The pagoda is all that remains of the Da Qin monastery of the Religion of Light, near Xi'an. Built in the 8th century, it was sealed in the 16th century and opened in 1998 to reveal the remains of two Christian sculptures. Photo Martin Palmer CIRCA



One is struck, on the design at the top of the Stele, by nine beautifully drawn characters. They read: "Monument on the Diffusion of the Western Religion of Light in China." Above are symbols of three religions. The Christian cross is set between the Taoist clouds and pearl (representing yin and yang); it surmounts the Buddhist symbol of the lotus. Photo CIRCA

Fragmentary evidence cited in the book's closing chapter, including a reference to Marco Polo's account of his travels, suggests that the Religion of Light was not extinguished immediately. But the rise of Islam had cut it off from its mother church, and in isolation and without the imperial support it withered away. Further evidence of what took place, Martin Palmer

believes, will come to light as Chinese archaeologists continue their probings into China's history.

Meantime, in *The Jesus Sutras* we have an imaginative, erudite, stimulating, and anything but aimless account of early Christianity in China by an author who hopes for reconciliation in the world of religious faiths. AS.

Visiting Long Hua Temple, Shanghai

(From an unpublished report on a recent conference in Shanghai to the LWF, June 02, by Professor Choong Chee Pang, Singapore.)

Long Hua Temple (literally Temple of the Magnificent Dragon), which has its origin in the Tang Dynasty about 1300 years ago, is a huge temple building complex. For centuries, with the exception of the ten-year Cultural Revolution (1966-76), the Temple has been well-funded and maintained by public support, especially by Buddhist devotees. It currently runs some very popular Buddhist lectures, a hotel and one of the best (and most expensive) vegetarian restaurants in Shanghai. The Temple is almost a must for visitors to Shanghai. [Prospective China visitors *nota bene*, Ed.]

Conference participants were given VIP treatment: a warm reception

by the Chief Abbot and his well-trained staff, a conducted tour of the complex, a sumptuous vegetarian lunch (about twenty courses) and impressive mementos.

The enormous wealth and state-of-the-art management of the Temple surely says something about modern Buddhism, not just in mainland China, but also in Taiwan, Hong Kong, Singapore, even in L.A.! People, especially those in the Western world, often hear about the revival and growth of the Christian church in China, but not quite enough about other religions. The revival and resurgence of Buddhism and folk religions should also be the context in which the government's policy regarding the now-banned *Fa Lun Gong* should be understood, although one may be critical or disagree with it. It is not, pure and simple, a matter of religious freedom and human rights.

A question was raised by a Western scholar during a conversation with the Chief Abbot of the Temple with regard to the Buddhist "population" in China today. No one of course

could possibly give an actual figure since Buddhism in China, like in most other places, is not "organized" in any formal way. For example, it has no membership record or registry. But the number is believed to be very large nationally, perhaps many times that of the Christian population.

But how is it that "religious freedom" does not seem to be a problem with Buddhism in modern China, with the exception perhaps of Tibet? Two simple reasons may be offered.

1. Chinese Buddhism is now a completely indigenous religion, although it owes its origin to India/Nepal long before the time of Christ. Its link with the socio-politically liberal (and critical) West is not significant or strong enough to pose any threat to the socio-political stability of Chinese society.
2. Chinese Buddhism both in theory and in practice is always apolitical. It has nothing that is even remotely comparable to the "advocacy" or "prophetic" role of the Christian Church.

Population Imbalance Threatens

The twenty-year-old Chinese family planning policy, which has limited children to one per family (or perhaps two for farmers), has effectively slowed population growth.

But it has brought another problem. In rural China the new age has not erased the traditional desire for sons to perpetuate the line, and the present social situation has given new pressure to the need for sons. Because government today no longer provides old-age or medical care, and on marriage girls move away into the husband's family, parents must look to sons to provide for their old age.

Meantime increasingly common ultrasound screening has made it possible, though illegal, to determine the sex of a fetus. The result is that abortion (there is no taboo in China) of female fetuses, in the hope that the next pregnancy may bring a boy, has become widespread. And the proportion of male to female live births has been skewed. In America the average is about 105 to 100. Latest studies have given a figure of 117 to 100 as the national average in China, with the proportion of boys reaching 130 or even 140 in some rural districts.

That this situation prophesies social maladjustment is obvious: large numbers of unhappy single men especially at the lower end of the social scale, prostitution, and the abduction of girls to be sold into marriage, and criminality. The government is struggling to find ways to arrest these tendencies. (*NYT*, 6,21,02)

To China to study religion!

Taiwanese students are coming to China in increasing numbers. Among them are those who have come for religious studies – some twenty Chinese universities now have departments of religious studies. Professor Wang Xiaochao, who heads the Center for Study of Morality and Religion at prestigious Tsinghua University, noted the number of postgraduate Taiwanese students at Beijing University and said, "Religious studies have become an important part of humanities studies. Accepting visiting scholars and research students from all parts of the world is sure to be the direction in the long run." (*CCQ*, spr. 02)

China's Efficient Post Office

Nothing stops China's mail from going through. During the anti-Japanese war and again during the civil war, to the surprise of those who remember those days, the mails traveled through from one side to the other, delayed perhaps but not stopped. Now a *New York Times* (*NYT*) story (8,2,02) tells of the delivery through over fifty years of materials from Columbia University's Alumni office addressed to an alumnus in Shanghai. The address he gave when he went to America to study in 1948 was in Rue Frelupt, in the French Concession (although the government had in fact changed it to something more Asian). But the mail kept coming and the post office has a staff devoted to handling the problem of changed street names. So only when the present occupant of the house, a Frenchman, called attention to the matter did it end. According to his family in Shanghai, the now alumnus lives in New York, a few blocks from Columbia University. (Don't be too hard on Columbia; it has a database of 410,000 names to keep track of.)

But one letter never got there.

Although never delivered, a 2000-year-old letter, written on a piece of silk, has provided evidence of China's oldest post office, at the historic Xuanquangzhi Ruins near the famous Dunhuang Grottos along the ancient Silk Road.

The letter-writer sent greetings from the frontier of the Han Dynasty (206 BC—220 AD) in the remote western region to an inland friend. He described the hard life and asked his friend to buy him some goods.

According to archaeologists, this is the most well-preserved personal letter from the Han Dynasty; its discovery has been hailed as one of the top 10 discoveries in China in the last decade. (*China Ch Qtrly*, Spring 2002)



Tweaking the Tiger's Tail

Taiwan's President Chen Sui-bian, speaking of the Taiwan Strait, recently declared [according to *NYT*, August 3rd], "Simply put, with Taiwan and China on each side of the Strait, each side is a country—this needs to be clear."

President Chen also lent his support to pro-independence forces in his Democratic Progressive Party who want the national legislature to approve a law making a plebiscite on independence possible. . . .

These statements are the closest he has come to endorsing independence since taking office two years ago. He did not actually say when or even whether a referendum should be held, but stuck to endorsing legislation to make such a referendum possible.

Distracted by internal political maneuvering, China initially offered "little more than a hoilerplate response" [*NYT*, Aug 5]; but it centered on an increasingly unavoidable reality—that Taiwan's economy is becoming dependent on the mainland. Already a quarter of Taiwan's exports go to China, its biggest and fastest growing market, and nearly all of Taiwan's major businesses have investments there, totaling more than \$50 billion. Taiwan's Nationalist Party and business interests were quick to attack the President, and the US raised its eyebrows.

And the next day [*NYT* Aug 6] President Chen said that news accounts of his speech had been "oversimplified." He had only meant to put forward a "doctrine of equal or parallel sovereignty." China was not mollified. Taiwan's stock market fell 5.8%. An American NSC spokesman said there has been no change in American "one China" policy, which holds that the two sides should work out their differences peacefully.

China Repels Nepali Communists

China has promised to support Nepal's king against the Maoist rebels there. A Chinese spokesman declares that "the armed anti-government forces in Nepal usurped the name of Chinese leader Mao Zedong." China's new leaders have little use for Mao's theories of peasant revolution. Furthermore they would not like to see a chaotic Nepal serve as a possible base for Tibetan insurgents across the long border. (*StarTrib*, 7,21,02)

On Smuggling Bibles

Recent newspapers have recounted the story of a Hong Kong businessman who was arrested in South China, with two local colleagues, for smuggling 16,000 Bibles into China (16,000 more had apparently gotten through the customs net). The culprits were threatened with death, but, it is thought, at the personal intervention of President Bush, the sentences were commuted to relatively short jail sentences. With millions of Bibles printed in China, why the smuggling? These, it was said, were Bibles destined for the "Shouters" sect, an illegal but widespread group, and they were annotated by a Chinese American named Li Chang-shou. Mr. Li broke away forty years ago from an indigenous (legally recognized) body called the Church Assemblies (often known as the Little Flock) led by the well-known Ni Tuosheng, now deceased after spending many years in a Chinese prison. Mr. Li, a radical sectarian, moved to America and founded his sect, which penetrated China in 1979. His teachings put him outside the community of evangelical Christians. He was said to be the absentee inspiration of the Shouters. They needed his commentaries to strengthen their heretical teachings. [Cf. CSJ, Apr 02, 17-18]

In a letter from E. W. Carroll, past Amity Foundation Hong Kong representative, May 02: We continue to remind people that it is totally unnecessary, illegal, and to us immoral, to smuggle Bibles to China. As we write this letter, the Amity Foundation has published over 30 million Chinese Bibles in its Nanjing printing presses. The China Christian Council has over 70 distribution centers all across the nation through which local churches can secure copies of the bible, Chinese hymnals, study materials, videos and countless types of devotional publications.

Chinese Clergy Emigrate

A matter of serious concern is a report that as many as forty theological graduates and young pastors have left China to work abroad, in the USA and elsewhere. Among the reasons given are lack of financial support, difficulties with older colleagues and parishes and the constant interference of the Religious Affairs Bureau with their work.

Taiwan Churches Challenge Ghosts

Churches all over Taiwan are joining to share the good news of peace during the lunar calendar's 7th month. According to Taiwan's folk religion, this month is the time when hungry ghosts are set free from hell to wander the earth. Offerings to gods are not efficacious in preventing the ghosts' wrath. Only by making elaborate sacrifices to the "friendly brothers" can they be persuaded not to cause trouble.

Churches are proclaiming, "If Taiwan's gods are not able to overcome ghosts, then they are not able to save anyone. But Jesus is greater than those

gods and can carry us through ghost month in peace. Jesus' gift to you this month is peace."

Rev. Li Wen-cheng of Hsinchuang's Grace Church said, "Ghost month brings fear, but Christian faith emphasizes the love of God. Where there is love, fear is cast out."

Some groups of churches have special festivals. "This month, when people are ill at ease, the message of the peace available in Christ is an especially fitting gospel emphasis." (*Twn Ch News*, 6,19,02)

On Wuhan Seminary

In a letter to LLSC President J. Elness in March, Vice-President Rev. Ge Baojuan wrote of Zhongnan (South Central) Seminary in Wuhan:

In our seminary there are about 160 boarding students from more than ten provinces. Half of them are women and a third are married. Most of them were born in Christian families; their average age is 24. All the students and the seminary teachers and staff share one eight-story building; six students share a dormitory room of about ten square meters. The classrooms, piano rooms and clinic are all in one courtyard and share the space of almost 1000 square meters with a 1000-member local congregation on Sundays.

Every morning at 6:30 the sound of hymns fills the air, for it is time for students to be full of awe before the Lord at the morning worship. Students take turns preaching. After the day's classes are over, at 6:30 the students join for vespers.

Life in the seminary is filled with the Holy Spirit, and also the Great Commission pushes each of us. All of us have a clear sense of paying back our debt of the Gospel to a previous generation; now is the time for the Chinese to stand up and join in the Great Mission.

Besides normal study in the classroom, most of the girls are busy with piano courses. All kinds of fellowship organized by the students themselves open the way for the Holy Spirit to enter every precious heart, healing, comforting and encouraging them. During the weekends, they actively participate in all kinds of church activities, both in the city and the countryside. They need your prayers. The Great Mission of training in China needs your prayers. About 70 students are going to graduate.

Orthodoxy in China

According to a statement by Metropolitan Kyril of Smolensk and Kaliningrad, the first Russian Orthodox community was established in 1685 in Beijing by Russian prisoners who had been settled there. They worshiped with authority of the emperor but at first apparently without a priest. A struggling mission was established in 1711. During the Boxer Incident 222 Chinese Orthodox died, and all have been declared Saints. (Cf. the Pope's recent beatification of about 100 victims of that incident.)

Russian commercial settlements especially in Northeast China (Manchuria) developed in the 19th century, but only in 1917, with the Russian revolution was there an immigration of hundreds of thousands of émigrés, and the establishment of over 100 churches. The establishment of the People's Republic led to the emigration of most Russians and the shrinking of the church, which had very few Chinese nationals as members. However, a Chinese Autonomous Orthodox Church was established and two Chinese priests were consecrated as bishops of Beijing and Shanghai. Neither is now living.

The Cultural Revolution (1966-76) saw the abolition of the Church and loss of its congregations. Small communities have reappeared, in Harbin and in Urumchi, Xinjiang. Repeated requests by these communities to be recognized have not been answered. There may now be 10,000 Orthodox in China, but they are without a single priest. (CSJ,4,02)

IN MEMORIAM Rodger M. Singer – 1917-2002

Rodger Singer grew up in Mannheim, PA. He was a graduate of Gettysburg College, did his theology in Gettysburg Seminary and was ordained in the ULCA in 1941. He served parishes in Baltimore before going to China in 1947 for what turned out to be a very short term of language study and work in Shanghai. But in 1956 he returned to the China field, serving in Hong Kong until 1975. There he pastored a parish, headed the Lutheran Literature program, served as vice-president and treasurer of the Ev. Lutheran Church in Hong Kong and sat on the Board of the Lutheran Theological Seminary. In 1968 Gettysburg Seminary awarded him a Doctorate of Divinity. After return from China he was pastor of Salem Church in Lititz, PA. After he retired in 1983 he continued an active ministry, serving in various part time capacities. In later years he suffered increasingly from cancer of the mouth. Pastor Singer died on May 31st, 2002. He is survived by his wife of 60 years, the former Florence Empie, and three daughters.

Testimony to the esteem in which Pastor Singer was held in Hong Kong were letters read at his burial service from President Josephine Tso of the Church and President Lam Tak Ho of the Seminary. Testimony to his life in Lititz (a suburb of Philadelphia) may be that the burial service was described as a "life celebration."

We must throw the printer's inkpot at the devil. —Martin Luther

Pressure for Cremation in China

Any traveler in China will notice the grave mounds spotting the countryside; it is estimated that a dozen square miles of useful land is lost to agriculture each year, and coffin wood would provide doors and windows for 1.7 million homes. Burial intact is a strong religious tradition. But for decades the government has encouraged cremation, and it has now become obligatory in the cities. In Shanghai the city cremates up to 400 bodies a day. The ancient burial rites are undergoing radical change. (from NYT 8,12,02)

Who watches over the Churches?

The Religious Affairs Bureau (RAB), the national office of which is now upgraded to become the State Administration for Religious Affairs, has been the public image of religious administration in China, and the target of many criticisms. It deals directly with religious bodies on all levels of organization. There cannot be religious buildings, or appointments—from porters to pastors—without their agreement; no religious publication can be sent to the printer without their censorship. But when it comes to disciplinary action, observers of the religious situation in China have always suspected that the last word belongs to the Public Security Bureau. Known as the PSB, many informal conversations have suggested that time and time again it has overridden the advice of local RABs to take action against churches or groups, which the latter prefer to leave alone. [Edmond Tang in CSJ, Apr 02. For further information on the PSB see website <http://www.religiousfreedomforchina.org>]

A Training School for the China Bound

In response to a longfelt need a school is to open this month to provide entry training for China bound Christian workers, according to *ChinaSource*, Summer 2002. The Morrison Center, initiated by Director Gary Russell of China Harvest and Dr. Rudolph Mak of OMF International and backed by a number of China ministry agencies, will provide a "cross-cultural, intensive, three to four-month program designed as pre-field training for families and individuals prior to their move to China. . . . Students will learn about China's history and its implications for contemporary society, the history of missions and the church, a strategy to acquire Mandarin or some other dialect, cross-cultural dynamics and change, Chinese lifestyle and family culture, culture shock and culture stress . . . and much more." It will be open to long term worker prospects from any interested agency. The director will be Tim Frazier, who has served overseas in Mexico and Russia and in recruiting, training and development for several North American agencies. Further information can be had from the director. E-mail mc@securenym.net.

"Life is Better for Christians"

Dr. Andrew Hsiao at 76 is the retired president of Lutheran Theological Seminary in Hong Kong, the largest of a number of Protestant theological schools there. He was in Minneapolis the other day, with Mrs. Hsiao, before going back to Hong Kong, where he spends most of the year.

I asked Dr. Hsiao, "What do you think about the situation for the church now as compared with a few years ago? Is it better or more difficult?"

"Better," he responded, and Mrs. Hsiao, who also follows the situation, echoed his judgment: "Better." "Of course it depends a good deal on the local authorities, who can be antagonistic or helpful; but in general the situation is improving."

Then he told me a little story. As a high school graduate in 1947, he had been asked to come and preach in a little village church near his home in Hunan Province. He remembers that there were about thirty at the service, mostly old people. The pastor lived in the city; the prospects did not look very bright. The stubborn people of Hunan were as a whole some of the of the most resistant in the country.

Then on a visit to Hunan in about 1990 he was surprised to learn that the congregation, a registered, not an "underground" church, had grown and then numbered 5,000. The growth continued.

Last year the congregation had 40,000 members.

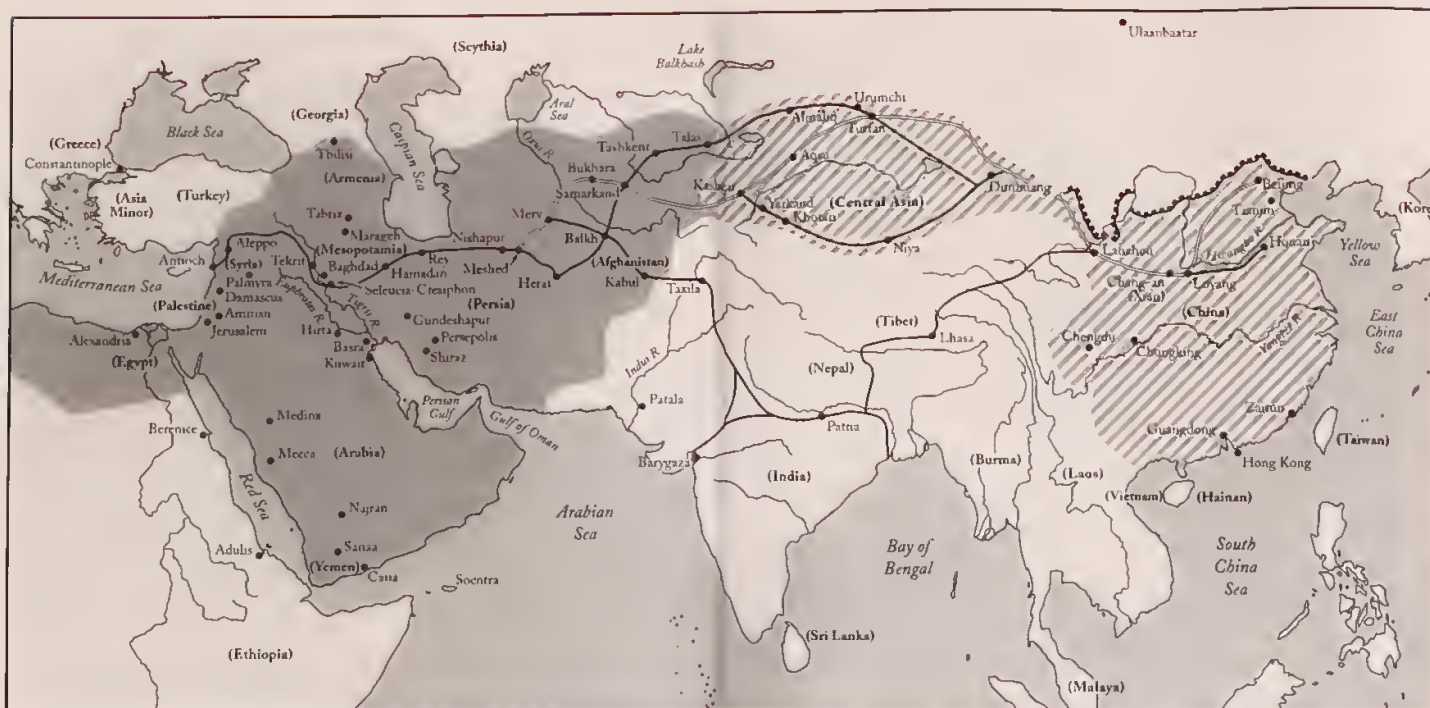
How could that little building serve so many? "We have dozens of village meeting places, led by lay people with only a few months of training. There are only two ordained pastors."

This congregation is not typical. Yet in that Hunan district there are now 300,000 Christians, thirty times as many as there were 50 years ago.

This is not to say that the prejudice against religion is gone. Persons in positions of public responsibility are still warned not to be Christians, and for known Christians the path to promotion may be closed.

[Registered churches are watched by the Religious Affairs Bureau. For unregistered house churches there is the possibility of a raid by the local Public Security Office, with the possible fines and/or jail sentences and torture that follow. See featured articles in *Christianity Today*, Mar. 11, 2002, pp38-45. Ed.]

Still, said Dr. Hsiao, conditions are better than they were.



The Silk Road during the Tang Dynasty. From the time of the Roman Empire it connected China to the Mediterranean.

CONTRIBUTIONS RECEIVED 5-20 - 8-23

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Pastor Peter Thompson
Jerome & Mavis Trelstad
Rev. H. Alfred Weltzin
Nora Weltzin
Pastor Clifford White
Les & Marian Dahlen

IN HONOR OF

Esther Chose's 100th Birthday

Jerry & Elaine Elness
Milo & Charlotte Gronseth
Ruth Fardig
Anna Hsiao's Birthday
Phyllis Ose
Margaret Lindell
Edward & Anne Sovik
Dr. Paul Martinson
Alan & Winnie Chan
Our Soon Coming Savior
Richard & Juanita Koers
John & Valerie Peterson
Mildred Johnson
Willis & Shirley Stelter, ESL
Teachers
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Undesignated Gifts.....\$ 5,405.00
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JWR

Insight



Jewish World Review Oct. 1, 2002 / 25 Tishrei, 5763

Terry Eastland

A great awakening in China?

<http://www.NewsAndOpinion.com> | David Aikman is back from three months in China, where he took more than 800 pages of notes. He reports a religious awakening that could have enormous political implications.

For 23 years the senior foreign correspondent for *Time*, Mr. Aikman has reported all the big international stories of our time. He is an accomplished journalist, the author of a 1998 book containing compelling biographies of Nelson Mandela and Pope John Paul, among others. He is also the unusual journalist, interested as he is in the role of religion in a given country.

Mr. Aikman went to China to discern the state of Christianity there and its impact upon that Communist, and officially atheist, nation. Mr. Aikman now will write a book that will not lack for remarkable stories.

At a recent luncheon held by the Ethics and Public Policy Center in Washington, D.C., Mr. Aikman related his bold conclusion: In a few decades China will be a Christian nation.

Mr. Aikman cites numbers: In 1949, when the People's Republic of China was established, not quite 4 million of 450 million Chinese were Christians. Today, the population is 1.3 billion; Christians are an estimated 80 million, most of them Protestants. At those rates of growth, he says, in a few decades 40 percent of the population will be Christian.



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Wednesday, November 20, 2002

CHINESE PROFESSOR: "YOUR RELIGION MAKES AMERICA GREAT"

Chinese Academician Says His Country Has Long Tried To Determine The Power Behind America's Greatness

By Michael Ireland
 Chief Correspondent, ASSIST News Service



BEIJING, PEOPLES REPUBLIC OF CHINA (ANS) -- According to a Chinese university professor and academician, China has for a long time tried to figure out exactly what makes America a great nation. (Pictured: Michael Ireland at the statue of Sun Yat-sen, recognized as the founder of modern China. He was also a Christian and gained certificates of proficiency in medicine and surgery. He practiced medicine briefly in Hong Kong in 1893).

In a recent presentation, and speaking on the condition of anonymity, he came the nearest to a formal recognition of America's spiritual heritage as the reason for its ascendancy on the world scene. The Chinese people have been investigating the answer to this question for some time, he said.

They came up with four possible answers: America's Military power and weaponry, its democratic political system, the availability of consumer and material goods under capitalism, or the type of culture that exists in the United States.

The academician said that during the two Opium Wars of the 19th Century, the Chinese thought that guns and armaments made America powerful. Then during the new Chinese cultural movements of the 20th Century the Chinese believed it was America's political system that was responsible. Later, the Chinese considered the capitalist system as the reason. Finally, he said, the Chinese realized that it was because we have religion at the heart of our culture.

Their conclusion: America's greatness is based on a culture that is built on a Christian religious heritage.

The professor said that an official government estimate of the number of legally registered Christians in China is about 20 million believers. While no official statistics are available for the number of unregistered Christians, he said that some sociologists estimate there are between 25 and 30 million believers in non-registered churches, depending on who you talk to.

Asked what it is about Christianity that attracts new believers, the professor said that music and worship plays a great part in drawing Chinese people to the Christian faith.

He also said that in rural areas women are attracted to Christianity because they see that if

their husbands are believers they treat their wives more equally. The rural Chinese are also drawn to Christian churches because they believe that their needs will be met. Many are drawn to Christianity because of health and other, material needs, he said.

The academician said that the amount of religious freedom experienced by the so-called local "house churches" depends to a great extent upon the leadership in the government jurisdiction in the area. He also mentioned that to work in China, "one needs to learn patience."

The Chinese professor said that Christianity had developed a bad reputation because of the introduction of opium into China by the West. This led to distrust and bad relations between Chinese and foreigners and was the reason that so many Christians and Western visitors to China were massacred during the resulting Boxer Rebellion.

He said that if Christianity could be seen as helping China on its pathway to progress and development, it would be viewed more positively.

China recognizes five major religions: Protestant Christianity, Catholicism, Buddhism, Taoism and Islam, he said.

** Michael Ireland is an international British freelance journalist. A former reporter with a London newspaper, Michael is the Chief Correspondent for ASSIST News Service of Garden Grove, CA. Michael immigrated to the United States in 1982 and became a US citizen in Sept., 1995. He is married with two children. Michael is a frequent contributor to United Christian Broadcasters, Europe Radio, a British Christian radio station.

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Since China is a very important mission field in future, we prepared an infra structure in the past 10 years for China mission. We educated eighty students by giving scholarships for China mission in the past. They all graduated from Chinese language department and finished their M. Div. at the Presbyterian Theological Seminary, Seoul, Korea. After that they studied at various different seminaries in the United States. They are ready to work in China.

There is the 21st century hotel in Beijing, China which was built and donated by the Japanese government to China in a excuse of Japanese invasion to China in the past.

A Korean congregation meet in the auditorium of the hotel every sunday. About 2000 members including children get together there. Another English speaking church meets in the Convention Hall at the same hotel. About 2000 people get together every sunday.

Since there is no religious freedom in China, the churches are open to the foreigners, not to the Chinese people. Chinese government knows that there are two churches inside the hotel, but they do not care because only foreigners attend there. It is known as a safe area for the Christian Churches and the Seminary. Our seminary name is International Institute for Inter-Cultural Studies.

As you know, Chinese government does not allow theological education to Chinese people. We decided to give theological education to the foreigners who lives in China and have mission minds to China.

The pastor of the Korean church in Beijing and I agreed to open Seminary inside the building of the church for the foreigners who have mission minds to China. We recruited about twenty students and started theological education from September 1 this year. I formed faculty members who have degrees from ATS member schools. They will be good missionaries in future, if Chinese government opens the door for Christianity. We will have cooperation with English speaking church also.

Park, Yong Woo

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Academic Advisor: Dr. Samuel Moffett Executive Committee: Dr. Ralph Covell • Dr. Enoch Wan • Dr. Max Stackhouse

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CAC

Introduction of China Academic Consortium (CAC) to Henry Luce Foundation

Background

Even though Christianity has entered China four times in the last 2000 years, it has not become rooted in the culture of China as has Buddhism which is also a foreign religion. The efforts of both Catholic and Protestant missionaries over the last two hundred years has, however, met with some success at the grassroots level. The current Protestant Christian population in China ranges from official statistics of fewer than 20,000, 000, to informal statistics of 80, 000,000 or more, with fewer Catholics who are counted separately by Chinese Authorities. (The number of Chinese Christian population itself is a research topic. I'm using a most conservative figure.)

Even though the church in China is expanding and deepening its engagement with Chinese culture, both official churches and non-registered churches continue to face great challenges. Outstanding among these challenges are 1) proper teaching of the Bible in rural churches and 2) co-existence with governmental atheist ideology in official churches. Now, there is third unexpected challenge.

In the mid-1980s, a decade after the close of the Cultural Revolution, when Chinese intellectuals had some breathing space during Deng Xiaoping's reform era, many Chinese thinkers turned to important and pressing social and spiritual questions. They asked: What is human nature? Why did the Cultural Revolution happen in China? What's wrong with Chinese culture? What can we learn from the West?

In this soul-searching process, some Chinese intellectuals learned more about Christianity through extensive reading of Western and Russian literature. Some mid-career scholars, who now have become well-known, such as Professor Liu Xiaofeng of Zhongshan University (formerly the chief editor of Logos & Pneuma at the Institute of Sino-Christian Studies at Dao Feng Shan in Hong Kong) and Professor He Guanghu of People's University (formerly of the Chinese Academy of Social Sciences) became leading contributors to a movement of "Cultural Christians" among Chinese intellectuals. Many of these intellectuals have become leaders of the religious research institutes or departments in China's major universities.

Chinese "cultural Christians" academic study of Christianity has created a "non-church affiliated" Christian development in China that is unique. This non-church affiliated scholarship has created an open space for Chinese intellectuals to pursue Christianity outside formal church structures.

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In 1996, a group of interested scholars from various seminaries and divinity schools formed The Chinese Academic Consortium (CAC) as a project within an organization called the Educational Resources and Referrals – China (ERRC). The purpose of the CAC was to offer support to and to facilitate the scholarly work of the “cultural Christian movement” so it will have a lasting effect on the development Christianity in China.

Current Concerns:

We have made the following observations as to why Christianity has not taken root in Chinese culture until now:

- Christianity has not been in China long enough to develop an indigenous theology in the Chinese cultural context;
- Christianity in China has failed to reach the intelligencia of China;
- Christianity has been unable to overcome the challenge of Chinese traditional Confucianism and Taoism;
- Chinese Christian churches, both inside China or outside China have not had luxury to develop a contextualized theology.

In spite of these problems, a growing number of Chinese academics, without a church relationship, have explored and in some cases embraced, Christianity through their own self directed study. This unique phenomenon presents a number of unconventional theological challenges.

What is CAC

CAC is a group of theologically and Biblically trained Christian scholars in North America, who in the spirit of Christ, interact with the Chinese intellectuals and academicians who study Christianity in various universities in China.

CAC participants come from selected seminaries and divinity schools with non-denominational and evangelical convictions. They are willing to examine the phenomenon of "cultural Christianity" closely and to establish a platform for open exchange with Chinese scholars who study Christianity, in order to encourage mutual growth, understanding, and engagement.

The current institutional members and delegates are:

Dr. Sze-kar Wan from Andover Newton Theological School, Dr. Daniel Bays from Calvin College, Dr. Calvin Van Reken from Calvin Seminary, Dr. Henry Rowold from Concordia Seminary, Dr. Ralph Covell from Denver Seminary, Dr. Tom Oden from Drew University, Dr. Joseph Tong from International Theological Seminary, Dr. Max Stackhouse form Princeton Theological Seminary, Dr. Enoch Wan from Western Seminary in Portland, OR, Dr. Lawrence Chan from Christian Witness Theological Seminary and Dr. Diane Obenchain from the United Board for Asian Higher Education as an observer.

CAC's accomplishments since 1996:

A. Sponsorship of International Conferences:

- 1) Sponsored a Philosophy & Religion symposium 1996
- 2) Sponsored the inauguration of the Department of Religious Studies at Peking University in '96
- 3) Sponsored a Philosophy and Religious symposium 1997
- 4) Sponsored an Ethics conference in Zhejiang University 2000
- 5) Sponsored an Ethics conference proceeding editorial meeting in Hangzhou 2001
- 6) Sponsored an Ethics conference on business and economic development at People's University 2002

B. Sponsored Chinese scholars to the USA:

- 1) Sponsored five Peking University Department of Religious Studies' delegates to the USA in '97 with visits to Washington, D.C., The Henry Luce Foundation, Drew University, Harvard University and Graduate Theological Union.
- 2) Sponsored Chinese scholars Yang Shi, Chen Cunfu, Bao Limin to the USA for ethics conference, consultation and development in 2001
- 3) Sponsored scholars, Dr. Ma Min, Dr. Liu Jia Feng (Hua Zhong Normal U.) Prof. Wang, xiao-chao,(Qinghua U.) Prof. Yang,hui-ling, (People's U.) Dr. Zhu, xiao-hong,(Fudan U.) Prof. Fu, You-de,(Shandong U.) Dr. Zhang, xian Liu, xiao-feng (Zhongshen U.) to come to the US for conferences, short visits, and research in '99, 2000, 2001

C. Publication Projects:

- 1) 2000/2001
Five ethics conference proceedings were published by the *Christian Cultural Journal* in Beijing. Three proceedings were published in the *Zhejiang Research Journal*
- 2) Completed draft of annotated bibliography of 300 works on Christianity that have been written or translated in China by Chinese intellectuals since 1985

D. Teaching Program:

Placed Dr. Cliff Orlebeke, Dr. Phil Holtrop, Rev. Jim Larkin, Dr. Henry Zwanstra to teach Christian philosophy, ethics, history, Bible survey courses at several universities including Fudan University, Peking University, People's University, Shandong University, Qinghua University and Academy of Social Science.

E. Public lectures:

- 1) Sponsored China's Christianity and 21st Century Globalization Public

Lecture I by Dr. Daniel Bays & Dr. Ralph Covell in Berkeley and San Jose in 2002

- 2) Sponsored China's Christianity and 21st Century Globalization Public Lecture II Dr. Ralph Covell & Dr. Max Stackhouse in Oakland in 2003

F. Ongoing Research Program:

In 2003, initiated the "Fellows of CAC" for in-depth interaction with Chinese intellectuals on Comparative Studies of Christian and Chinese Values". The focus of this fellowship of scholarship will be on ethics, Christian ethics in particular, and on comparative dialogue with philosophical and practical perspectives. The fellowship is led by an executive committee including Dr. Max Stackhouse, (Princeton Theological Seminary) Dr. Sze-kar Wan (Andover Newton Seminary), and Dr. Calvin Van Reken (Calvin Seminary) and Dr. Lo Ping-cheung (Hong Kong Baptist University).

G. Net working:

- 1) Regular visits to major departments or institutes of Religious Studies in China and became friends with key personnel at the following universities: Peking University, People's University, Qinghua University, Central Institute of Nationalities, Shandong University, Fudan University, Zhong Shan University, Institute of Historical Studies, Huazhong Normal University, Wuhan University. Met also with leaders of Shanxi Normal University, Hong Kong Baptist University, Chinese University in Hong Kong.
- 2) Cooperated with Chinese Christian Scholars Association (CCSA), Institute of Sino-Christian Studies, Chinese Cultural Renewal & Regeneration in Vancouver and Chinese-Christian Interact group (Chinese theologians in North America),
- 3) Maintained communication with United Board's Institute for Christian Higher Education in Asia located in Hong Kong and the Graduate Theological Union in Berkeley, Dr. Yang, Feng-gang in Prude University.

Additional Information:

- **CAC annual operational budget:**
\$22,740.00
- **Annotated bibliography project** (A separated proposal is enclosed)
\$16,000.00
- **Sponsorship of Dr. You Bin's 3-month study in the USA** (November to February) \$4,000.00
- **Sponsorship of a follow-up conference on business ethics**
\$3,000.00
(in a globalizing economy in response to Chinese requests in July 2003)

■ **CAC Fellows Research Program**

\$12,000.00

(Initiating expenses in January 2004 to sponsor five Chinese scholars to attend
Christian ethics conference in Chicago)

Submitted by



Martha Chan

CAC Coordinator

In cooperation with

CAC Executive Committee members

Ralph Covell, Max Stackhouse, Enoch Wan

Ed - Thanks for your interest. Here's Patent Statement. Appreciate your prayers. Eryn

ESTABLISHING A CHRISTIAN STUDIES CENTER IN PEKING UNIVERSITY
THE INTERNATIONAL LEADERSHIP GROUP

Evyn Adams, P.O. Box 110, Belleville, Illinois, 62222, 618-234-3232, evyna@maf.net Jan 2003

1. The Religious Studies Department of Peking University in Beijing China has given the International Leadership Group a unique opportunity to train Christian Leadership in China.

The International Leadership Group, a charitable, educational, tax exempt, non sectarian corporation in Belleville, Illinois was founded at the suggestion of the Religious Studies Department of Peking University to share in a program of Christian Studies on the Peking University campus. While there is the study of Christianity in some Universities in China, this program is unique in offering Christian leaders a University graduate degree in Christian Studies. This unique program is guided by the shared efforts of Peking University and the International Leadership Group.

2. The first part of the shared effort is a program of graduate courses offering an M.A. in Christian Studies. The degree requires thirty semester hours of instruction: fourteen hours being taught by the staff of the Religious Studies Department and sixteen by the International Leadership Group. The M.A. degree also requires a thesis and exams in English and Christian Studies. In July 2002 the program began with forty students. The International Leadership Group taught courses on "The History of Christian Thought" and "Biblical Interpretation".

3. Over a million Chinese each year are becoming Christians and joining the church (Three-Self Church). The teachers in the seminaries and bible schools in China need graduate instruction to upgrade their teaching potential. Pastoral leadership in the churches in China is woefully understaffed. Thirty of the forty students in the M.A. courses are teachers, pastors and Christian leaders, and when they graduate they will have the prestige of Peking University behind them. The students in this program are already leaders. They come from their professional places of service all over China, for two weeks twice a year to study at Peking University.

4. The International Leadership Group is providing evangelical scholars of world renown to teach in this program. They come from evangelical schools in the U.S.A., Canada and England. So an evangelical Biblical and Theological emphasis is added to the requirements of the Religious Studies Department of Peking University for students in this program.

5. Up-to-date scholarly evangelical textbooks are being selected for translation into modern mainland Chinese and will be published by the Peking University Press, making them available to Christians and Christian leaders all over China.

6. The International Leadership Group is working with the Religious Studies Department of the University of Peking to establish a future Ph.D. program in Bible (Old Testament and New Testament) and in Historical Theology. Plans are under way to find the faculty to staff these positions and eventually endow them.

7. The University provides the land, and the International Leadership Group expects to build a Christian Studies Center that will house the program, and provide room for the scholars and students.

8. The Universities in China are under the direction of the Chinese Ministry of Education which encourages freedom of thought and study, even about religion. The churches and seminaries are under the Ministry of Religion which is cautious about allowing freedom, and so requires that whenever 10 or more people gather to worship, they must be registered officially. The International Leadership Group was incorporated with the approval of Peking University and meets the requirements of the Ministry of Education. The International Leadership Group has opportunity to set up the same kind of program in several other Universities in China, when funding allows.

THE UNIQUE MISSION OF THE INTERNATIONAL LEADERSHIP GROUP

UNPRECEDENTED INTEREST IN CHRISTIANITY IN CHINA TODAY

Moving out of Communism, the Chinese people today are searching for a meaningful world view. Church authorities tell us that a million Chinese a year are becoming Christians and joining the church. The desire of the Chinese Churches to have self-direction, self-support and self-propagation keep the Three Self Churches under Chinese direction. The Three-self Church has set up 18 Seminaries and Bible Schools across China to help train the leaders who are so desperately needed today. The Churches are under the direction of the government Bureau of Religion which limits freedom of worship to registered churches. But the government Bureau of Education encourages freedom to study religion in all the Universities. Education is the open door.

An unprecedented agreement has just been signed by the Religious Studies Department of Peking University and the International Leadership Group to set up a Christian Studies Program on the Campus of Peking University. It begins with a Masters Degree in Christian Studies. Forty students registered for the course in July, 2002, and thirty-six attended the January session, 2003. Attached are pictures and rosters of teachers, pastors and others who have registered for this unique program. This is the only known program of training Chinese Christian leadership at the University Graduate level in China today.

TRAINING TEACHERS FOR SEMINARY AND BIBLE SCHOOLS

- Twenty-five teachers currently enrolled in the program.
- They are teachers currently teaching in Seminaries and Bible Schools all over China.
- These teachers are teaching the future pastors and leaders of Christianity in China.
- They are studying under evangelical teachers from the U.S., Canada and Great Britain.
- Their expertise, theology and knowledge of the Bible is being up-graded.
- Those who qualify receive an M.A. from Peking University. (Recognized College Degree)
- Those whose undergraduate degree comes from religious schools receive a Certificate.

GRADUATE STUDIES ENRICH PASTORS

- Seventeen pastors, four from Beijing, are taking the program at Peking University.
- Their understanding of the History of Christianity, the Bible and Theology is enhanced.
- They study with Evangelical Professors approved by Peking University.
- Most churches have from 2,000 to 5,000 members and are woefully understaffed.
- They come from all previous denominational backgrounds, Methodist, Presbyterian, Charismatic, Anglican, Baptist. Today, there is no denominational distinction.
- Those who qualify receive an M.A. from Peking University. (Recognized College Degree)
- Those whose undergraduate degree comes from religious schools receive a Certificate.

PEKING UNIVERSITY M.A. IN CHRISTIANITY

- Approved College Degree required for admission to the M.A. in Christian Studies.
- 30 Credit Hours, 14 hours taught by Religious Studies Department, 16 by I.L.G.
- Final Exam, Governmental Exam in English, Thesis. Minimum of three years for M.A.
- Evangelically trained in Bible, History and Theology.
- Qualified to teach anywhere in China.

SCHOLARSHIP EXPENSE PER STUDENT

- One year program (two sessions, 15 credit hours) costs \$4,000 per student.
- The Two Year M.A. study program costs \$8,000 per student.
- Three Year M.A. in Christian Studies costs \$10,000 per student.
- The I.L.G. needs \$72,000 by June, 2003, to underwrite the July Session

Students Who Will Do M.A. in the Christian Studies Class



Pictures taken on January 22, 2003, Peking University

	Name	Place Where You Work
Front row from right		
1	SHEN Bin	Renmin University of China/Hefei University of Industry
2	FENG Xia	Gongshang Hotel, Beijing
3	LIN Meifen	Taiwan (Mr. Wang Xingmin's wife)
4	CUI Luoyi	Academy of Chinese Traditional Opera
5	LIN Yanping	Taiwan
6	WANG Yanxi	Hunan Normal University/Yiyang Christian Church
7	ZHAC Hongyu	Bureau of Christian Affairs, State Council, China
8	HE Wenyi	Religious Studies Department, Peking University
Back row from right		
9	FENG Xiaolong	Chinese People's Public Security University
10	GU Mengfei	National Committee of TSPM/China Christian Council, Nanjing Office
11	WANG Xingmin	Catholic Li-ming Middle School, Tainan County, Taiwan
12	XU Guanghua	Liaison Office, Committee of Hong Kong, Macao, Taiwan and Overseas Chinese Affairs, CPPCC
13	LIN Zhenping	Peniel Church School, China Mission Institute, Taiwan
14	ZHOU Tong	Huaxia Arts Research Institute
15	DING Chunming	Beijing Normal University
16	YAO Zengchao	Wuhan Jiangnan University of Petroleum

CLASS OF JANUARY 2003

PEKING UNIVERSITY, BEIJING, CHINA



Dr. Zhao Dunhua
Chair
Department of Religious Studies
Peking University



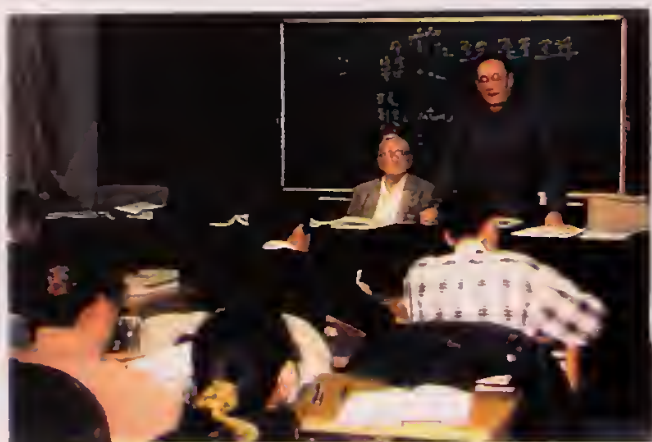
Dr. Ji Jianzhong
Professor, Religious Studies
Director of Christian Studies



Vanessa Liang
China Education Association
For International Exchange
Translator



Dr. Sun Shangyang
Professor, Religious Studies
History of Christianity
In China



Dr. Adams and Dr. Cheng



36 STUDENTS—January 2003



The Class

2003



INTERNATIONAL LEADERSHIP GROUP, nfp.
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JULY 26, 2002
evyna@maf.net

Dear Friends of ILG

GOOD NEWS! GOD IS BLESSING OUR EFFORTS

CLASSES BEGAN ON JULY 8th AT PEKING UNIVERSITY

On Sunday afternoon, July 7th there were the official opening ceremonies, introductions of the professors and students. Forty students were enrolled. Twenty had registered for the M.A. in Christian Studies. The others were not able to register for the M.A. because they do not have a degree from a recognized college. So they will be given a Certificate when they complete the program. See the back of this sheet for pictures of the Peking University Campus, and of the opening ceremony and the first session of class.

TEACHING TEACHERS FROM ALL OVER CHINA

The students come from all over China. They are teachers in Seminaries and Bible Schools. Some are pastors. Some come from the Bureau of Religious Affairs of the Government and a few are students. Dr. Graham Houghton and Dr. John Cheng team taught the class on the "History of Christian Thought". Dr. Joseph Wang, Professor of New Testament at Ashury Theological Seminary taught the course on Biblical Introduction. The Bible is more than good literature or a history of the beginnings of Christianity, it is a revelation from God. It is an intensive course, nine hours a day. 30 hours for each class for the two week's session. The students go home, read the text, study their notes, write a paper and prepare for the exam that comes in January.

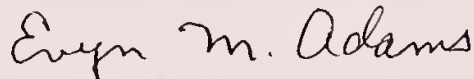
THE INTERNAL REVENUE SERVICE OF THE U.S. GOVERNMENT HAS APPROVED TAX DEDUCTION FOR ALL GIFTS TO THE INTERNATIONAL LEADERSHIP GROUP.

On June 28th, the IRS issued a letter of approval for tax deductions for all gifts to the ILG, retroactive to November 13, 2001, the date of incorporation. This makes the ILG a publicly supported organization under sections 509(a) (1) and 170 (h) (1) (A) (vi). Each person who has made a gift will receive a notice of the total amount for the year as tax deductible. We expect to mail this to you during January and February 2003. If you need confirmation before then, please send me a request and we will respond immediately.

AN ADDITIONAL TEN STUDENTS MEANS WE NEED \$10,000 MORE THAN THE BUDGETED \$25,000 FOR SCHOLARSHIPS.

Our budget expected 25 to 30 students and so had \$25,000 earmarked for scholarships. The enrollment of 40 means that an additional 10 students need the scholarship of \$1,000 a year. So the total we need to deliver to the Religious Studies Department of Peking University for the second half of this year's budget is \$60,000, a ten thousand dollar increase. A copy of the budget and finances up to July 15th is enclosed. All of you have made gifts regularly to the ILG and we are truly grateful. God continues to bless these efforts to reach the Christian leadership of China. Please continue your prayers for this opportunity and for us.

Yours for our Lord's work in China,



Ewyn M. Adams, ILG Treasurer

LEADERS FOR A *Global Church*

Presbyterians Educating New Generations of Christian Leaders Worldwide

JUNE 2003

THE GROWING CHURCH IN CHINA

The founding of the People's Republic of China in 1949 caused dramatic changes in the identity and mission of the church in China. The protestant church before 1949 was dependent on foreign mission boards. In the 'New China,' Christians were challenged to make the religion genuinely Chinese in expression and structure. Central to this process was the foundation of the 'Three-Self' movement in 1950. Standing for 'self-support, self-governance and self-propagation,' Three-Self was a key to the Chinese Christian community establishing a protestant church understood in the Chinese context and ending a reliance on foreign financial assistance, leadership, and evangelism.

In the late 1950s, Chinese protestants entered into what they call 'post-denominationalism.' In 1980,

following the Cultural Revolution and the re-opening of some churches, the China Christian Council was formed.

The CCC's primary concerns are rebuilding churches and training leaders for more than 13,500 churches and 35,000 meeting points established since 1979. Theological education through 18 seminaries and Bible schools is a high priority. Through the Amity Foundation, the CCC works to meet human needs and publish Christian literature in China

[CONTINUED ON PAGE TWO]

Facts about China

- * *more than 15 million Protestant Christians*
- * *avg. growth rate: more than 6 churches a day*
- * *2,000 ordained pastors*
- * *training provided in 18 theological centers and hundreds of lay training programs*
- * *increasing the number of trained leaders is the crucial need*

The PC(USA) has been involved with China since the 19th century and currently has a partner relationship with the China Christian Council. Their most urgent request of the PC(USA) is to help them train theological professors and top church leadership. They often choose to send these leaders to the U.S. and we have supported as many of these leaders as possible who return to China to serve the Church. A growing number are women. Two outstanding examples are:

REV. MS. GAO YING

A graduate from China's first batch of theology students after the re-opening of churches in the 1980s, Rev. Gao Ying has a fascinating story.

During the Cultural Revolution she was a Red Guard and was sent to the countryside to study Mao's 'Red Book' and to do manual labor. She worked in a factory and then in a government office. A friend introduced her to Chongwenmen Church, a large church in Beijing.



She was converted to Christianity in 1980. As a gifted scholar she spent much of the next 10 years studying, at the seminary in Nanjing, the Institute of Religious Studies at the Shanghai Academy of Social Sciences and finally at the Berkeley Graduate Theological Union in California. She returned and was ordained in Beijing in 1992. She served the Chongwenmen Church until 1997 and then worked for a year as an intern at the WCC in Geneva. The following year she became the chaplain at Nanjing Seminary and assistant to the president, Bishop K. H. Ting. In 2001, she returned to Beijing to serve as senior pastor at Chongwenmen, which, with a congregation of 4,000, is the largest church in Beijing.

Gao Ying is the CCC representative to the Central Committee of the World Council of Churches and promises to be a faithful leader for years to come.

The path ahead for this young church is not entirely clear. Rev. Gao reflects, *"We are poorly qualified to be explorers of the new path of evangelistic work. But God has not asked what, in our sight, is a better-qualified church to do this. We like to feel we are carrying on our work with the prayer and the blessing of the ecumenical church ... our strengthlessness and powerlessness are transformed by the Holy Spirit into God's powerful action."*

MELISSA LIN

When Mei-lin ('Melissa Lin') attended Austin Seminary, Texas, in 1999 for a year as a Leadership Development scholar. This fall, as one of the first women from China to do a graduate theological degree, she will enter the PhD program at Graduate Theological Union, Berkeley, and will be affiliated with San Francisco Seminary.

Born in a Christian family, she grew up in Fuzhou and went to Hwanan Women's College, one of the most famous Christian women's colleges in China and later to Nanjing Seminary. After graduation she was put in charge of ecumenical relations for the CCC.

She has planned and led many tours for official church delegations from around the world and is well known in ecumenical circles. Her skill in English translation is outstanding.

She accompanied the US Presbyterian Women delegation to the 1995 UN Women's Conference in Beijing and in 2001 was an articulate translator for the first two PC(USA) professors to teach at Nanjing Seminary. We wish Melissa,



husband Huang Jin-bin and daughter Huang Xing-lin well and expect great things from this gifted leader!

BISHOP K. H. TING

The story of Christianity in China over the past 50 years cannot be told without acknowledging the contributions of Bishop K.H. Ting, President, Nanjing Union Theological Seminary. He received his MA from Union Theological Seminary in New York in 1948, returning to China in the early 1950s soon after all foreign missionaries were expelled from China.

In the 1980s he became China Christian Council president and Three-Self Patriotic Movement chairperson.

Ting has been a bridge between Christians and non-Christians within China and between the West and the East. On government committees he has challenged those who believed Christianity to be 'the opiate of the people.' He has also helped Christians in China and around the world understand that religious believers can work together with nonbelievers for the greater good, even while supporting the Socialist government of China.

Advocacy for the ordination and promotion of younger people have marked Bishop Ting's leadership in the church. His retirement in early 1997 from CCC and TSPM showed his personal commitment to these goals.

HELPING THE CHINESE CHURCH GROW AND MATURE

The fact that Christianity spread like wildfire during a time when western missionaries and churches were not allowed in China and the church faced harsh persecution has taught many lessons. Seeds planted often take root and grow during difficult circumstances. The China church is continuing to grow and the leadership sees its greatest need to be that of training leaders who can lead this energetic and living Body of Christ. This year the International Leadership

Development program will assist 4 young leaders recommended by the national leadership in China. All four will be studying in the U.S. at PC(USA) seminaries. Your continued support of this program will enable us to help the Chinese church grow its next generation of leaders.

PC(USA) WORKS IN THREE
WAYS TO NURTURE THE
EDUCATIONAL MINISTRIES OF
OVERSEAS PARTNER CHURCHES:

- ✓SENDING MISSIONARIES TO TEACH
- ✓TRAINING NATIONAL CHURCH LEADERS
- ✓SUPPORTING EDUCATIONAL INSTITUTIONS

**HELP
SPREAD
THE
WORD!**

Share this with others who share the vision to support training of Christian leaders. Let us know if you need extra copies for church bulletin inserts or download them from our website.

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Tuesday, July 15, 2003

OPEN DOORS COMMITTED TO SENDING 2.2 MILLION BIBLES, MATERIALS TO CHINA
China Reduces Official Bible Printing

ANS NEWS RELEASE

OPEN DOORS USA
Jerry Dykstra, Media Relations Coordinator
Phone: 616-915-4117 or 949-752-6600
E-mail: JerryD@odusa.org

For Immediate Release

SANTA ANA, CA (ANS) -- Official Bible production in China has been quietly reduced by more than 20 percent over the past three years, according to a report by Compass Direct.

The Amity Printing Company based in Nanjing, which has official permission to print an annual quota of Bibles, said recently that 519,493 copies were printed in the first quarter of 2003. This is higher than the figure for the same period in 2002 and is on track to reach the target of two million copies "approved for this year."

However, from 1994 to 1999 the total number of Bibles printed each year was, on average, 2.6 million, according to Amity's own figures. This means that the total number of Bibles legally printed in China has dropped by about 23 percent in recent years, according to Compass Direct.

Compass reported that Bible production might be reduced after Rev. Bao Jiayuan of the officially recognized China Christian Council said the number of Bibles printed in 2001 had "decreased slightly." Now, it seems that report has been confirmed.

There is no apparent reason for this decrease other than government policy. Many Chinese Christians still do not possess a Bible. The United Bible Societies, which cooperates closely with Amity, reported five years ago that "as many as 40 percent of the Christians in China, mostly in remote areas, still do not have their own Bibles."

With the dramatic increase in converts in recent years, it is unlikely that this percentage has changed much. If the conservative estimate of a total number of 60 million Christians in China is accurate, this means 24 million believers are still without Bibles, Compass reports.

Over 30 million Bibles were legally printed in China over the past two decades. This is a considerable achievement. However, if the supply of Bibles is limited to the two million copies produced annually in Nanjing, most Christians now without Bibles will have to wait for years to receive a personal copy of the Scriptures, according to Compass Direct.

This is the reason Open Doors is committed to supplying our persecuted brothers and sisters in China with 2.2 million Bibles, Bible reference books, training manuals for church leaders, Sunday School curricula, hymnals and Children's Bibles this year. Last year Open Doors distributed 2.7 million Bibles and other materials worldwide, with many of those books going to

China Bibles 2003

China.

"While there are enough Bibles available to Three-Self Patriotic Church (official) members due to the printing efforts of Amity Press inside China, most Christians in China – estimated at 60 million and higher – gather in small unofficial house churches scattered all across the country" says Open Doors USA Media Relations Coordinator Jerry Dykstra. "Many of them – especially those living in remote countryside areas – simply do not have access to Bibles or can not afford to purchase Scriptures. Christian ministries like Open Doors are helping to supply the requests for Bibles, Children's Bibles, Study Bibles, hymnals and other materials.

"A Chinese brother wrote this: 'Sending Children's Bibles to China is the most important investment in evangelism that we can make in the world today.' We need to respond to the call."

An estimated 200 million Christians worldwide suffer persecution for their faith in Christ, with another 200 to 400 million facing discrimination for being Christian. Open Doors, founded in 1955 by Brother Andrew, author of the bestselling book, "God's Smuggler," seeks to serve and strengthen the Persecuted Church in the world's most difficult areas through training, literature distribution, community development and personal encouragement.

To partner with Open Doors call 949-752-6600, go to its USA web site at www.opendoorsusa.org or write Open Doors with Brother Andrew, PO Box 27001, Santa Ana, CA 92799.

(Media: For more information or to set up an interview, call Jerry Dykstra at 616-915-4117).

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"Emerging Streams"

These excerpts from World Inquiry reports give a taste of the refreshing flow of God's Spirit in new plans and initiatives.

Lee Purgason

UP (India) Transformation Movement

Vision 2010: UP Transformation Movement is the God-given strategy to reach India's Uttar Pradesh state: with multiplying, reproducing, disciple-making house churches through a consortium of organizations and networks committed to the Great Commission.

U.P. is India's largest state with 174 million people (including Uttaranchal). If U.P. was a separate country it would be the fifth largest nation in the world. The center of political control of India, it is also a state of utter poverty, violence, corruption and religious fundamentalism with the most powerful spiritual strongholds in India. In the year 2001, during the Hindu Kumbh Mela festival, 70 million people from all over the world came to the city of Allahabad to have a dip in River Ganges with the hope that their sins would be washed away.

A massive prayer initiative was launched by several organizations with approximately 500,000 around the world mobilized to pray. Many did prayer walking on site. About seven hundred people from nearly 30 organizations distributed nearly 20 million pieces of literature in six languages.

Third Way Chinese Christian Revival Fellowship

After the Cultural Revolution closed the doors of all churches including TSPM they were opened in 1978. At that time an estimated seventy percent of

Lee Purgason is the Managing Editor of Mission Frontiers and the Director of Operations for the U.S. Center for World Mission

the Protestant stream of the church in China was TSPM churches while thirty percent were house churches.

In 1994 (about fifteen years later) the percentage had almost inverted. Now forty percent are TSPM and fifty-five percent house churches, but a new stream has emerged, five percent, called the New Model Movement. Many ministers left the TSPM for the house churches at this time.

In 2002 (eight years later) TSPM was only thirty percent, house churches sixty percent but the new model movement ten percent.

An Emerging Stream in the Persian World

The small group of underground believers is increasingly bold in sharing their faith, despite extreme risk. Gospel radio is still broadcast into Iran. Recently, Iranians in the United States have launched satellite television stations in Persian that are accessible inside Iran. Increasingly, Iranians living outside Iran are coming to faith. Persian language churches exist in most major cities of the world, and Iranian leadership training schools exist in both England and Germany. These

Iranian believers have increasingly begun to look back at Iran with their gospel efforts. And some of the new believers inside Iran are even beginning to consider reaching out to the rural

areas and nomadic tribes, where there is virtually no access to the gospel, and where people are still living as they did a thousand years ago.

A Church Renewal Movement in the Turkic World

...we formed the "Vision Silk Road Center" to reach the Turkic people groups along the "Old Silk Road" including Turkey, Azerbaijan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, Kazakhstan and Xinjiang Uygur Province of China. We have a clear goal: to plant 1,000 churches along the "Old Silk Road" by 2010.

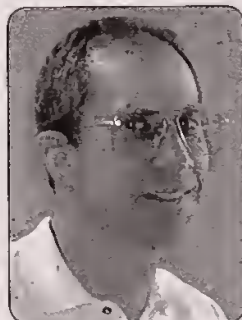
We are sure that we are preparing the way "Back to Jerusalem" together with Chinese brothers and sisters paving the road along the Silk Road among the Muslim Turkic and Arab peoples.

Dalit-Bahujan Movement

This movement towards the Gospel has social, spiritual and community dimensions. These oppressed communities are looking for major reformation spiritually and socially. The Christian commitment to the Dalits is to help build a caste free society—and more so, a caste free Church.

There is a sovereign move of God as He has used the persecution of Christians to bond the Christian community and the Dalit-Bahujan people in a new way. The direct interaction and bonding is leading to major social and leadership and community networks across the nation. There is a spirit of repentance and

...instead of conquering the world with the sword, Mongolian churches pray and cry for sending missionaries to those nations.



CHINA-STATISTICS

if they are to continue building on the "good" things that this generation has produced. I believe this is part of what Jeffrey de Leon described as "holding the hand of new leaders as they move into positions of influence." Second, the World Inquiry is a phenomenal tool to gain an understanding of church realities nowadays.

Both go together; the latter gives you a updated picture of the church and the former a framework in which to respond and become an agent of transformation.

God in His sovereign plan has not allowed any one person/initiative/organization or movement to hold "all aces" in its hand. In this day and age, financial resources are more difficult to obtain, fundamentalism and persecution are on the rise, and church growth is explosively occurring in the southern/poorer portions of the globe. The call for these entities, the majority of them "western led" by the way, to come together and find a way in which to vividly demonstrate how to work in unity is more important than ever before.

In our part of the world we honestly do not have the luxury of going our own way to accomplish our God given vision. Our poverty and lack underdeveloped situation forces us to partner with others. It is a matter of survival. If "western led" entities are going to show some relevant level of global leadership today, it will have to be in a one-body environment of unity and partnership.

From the information and themes presented during this Mid-Course Assessment Session, the World Enquiry and the 2004 Forum for World Evangelization are clearly needed and must be carried out to completion. May God grant us this day the unparalleled strength, grace and vision to see them become a model of efficient and fruitful cooperation. 🌐

What the Lausanne Committee and Others are saying about the World Inquiry

The World Inquiry meeting in Korea symbolized a major shift in the leadership of the world missionary movement, from Europe and North America to Asia, Africa, and Latin America, and also to a new generation of leaders. It also represented a genuine desire to listen, to hear what God is saying to the Church through believers in the "two-thirds" world.

—Paul Pierson

*Dean Emeritus and Senior Professor of History,
Fuller Seminary School of World Mission*

We reconfirm our commitment to blend the best in planning and vision of the 2004 Forum Issue Group participants, with the cutting edge insights being gathered through the World Inquiry. We pray for a seamless flow between these two important activities, and we trust the Lord to make each stronger because God has called us to work in unity.

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Hindu leaders crack down on conversions

INDIA India's ruling right-wing Hindu Bharatiya Janata Party (BJP) is about to introduce a national law that will effectively prevent religious conversions among the Dalits. Increasing numbers of India's 250 million Dalits, formerly known as untouchables, have been converting to Buddhism and Christianity.

In September the BJP-controlled National Commission for Scheduled Castes and Scheduled Tribes introduced the rule without seeking approval from the Indian Parliament. The rule is modeled after similar legislation in Tamil Nadu, Orissa, and Gujarat states. It will become law when officially published.

The rule requires that anyone wishing to change religion receive written permission from a local official.

"This rule is not against conversion. We are just trying to regulate forcible conversion," said Bizay Sonkar Shastri, commission chairman.

In India, 350 million people are illiterate. About 260 million fall below the poverty line. The rule also requires that aspiring converts have a secondary education.

"This will effectively deny a large section of Indians their right to religious faith ensured by India's Constitution," said Oliver D'Souza of the All India Christian Council.

Meanwhile, India's Supreme Court on September 1 ruled that there is "no fundamental right to convert" someone from one religion to another. The court said the government may restrict conversions.

• Joshua Newton and
ENI in New Delhi

About-face on charities

Communist leaders invite even Christians to help the poor.

CHINA The emaciated boy moved along the stalls of street vendors in the northern city of Xian. Furtively retrieving scraps of food, bark, and grass, he looked like a spinning scarecrow. As the boy stood up in a patch of light, people could see he was clad only in dirt. His eyes were blank. Locals

since 1978, the government has let go millions of workers who were part of money-losing, state-owned enterprises. In addition, many peasants are heading to the cities, where there are not enough jobs and social services.

In Shaanxi, the northern province in which the beggar boy forages, perhaps 20 percent of the population suffers from malnutrition, according to the International Labor Organization. There are around 100 million immigrant laborers—also known as "floating people"—and 30 to 40 million poor people in urban China, according to a Chinese government think tank.

Such figures concern the country's communist leaders, who these days prize social stability over communist ideology. Carol Hamrin, a longtime China watcher, said China's government has reason to be concerned.

"There is a lot of anger," she told CHRISTIANITY TODAY. "Social tensions are increasing with rapidly growing income disparities, which likely will surge in the next five to ten years."

The government is not only encouraging the private social sector, but also reluctantly (according to high-level sources in Beijing) asking Western Christians to train the new Chinese charity CEOs.

Team Resources, a Christian consulting firm based in Atlanta, had a trial run at training Chinese NGO

leaders in August. The first formal class will begin in December.

The Ministry of Civil Affairs will announce new guidelines no later than early next year. According to "The Eight Standards for Non-Profits," an internal draft obtained by CHRISTIANITY TODAY, religious groups will not be excluded.

Hamrin, who now assists the Christian consulting firm ChinaSource, said Western and Chinese scholars are closely studying the social underpinnings of economic success, and then are coming to



PERSISTENT PROBLEM: While economic reforms have lifted millions in China from poverty, millions more are prompting a wary government to turn to Christian charities for help.

call him the "naked boy beggar."

Even in an increasingly prosperous China, the beggar boy is one of millions of poor people. The government, recognizing that it can only do so much, is contravening a long-term policy. It is opening the door to a genuinely private social service sector to help alleviate the suffering.

An estimated 150 million Chinese have been lifted out of poverty in the last decade, but millions of others have been thrown into it. Though the country's gross domestic product has doubled

TONY CARNES

CHINA

Generalissimo

How Chiang Kai-shek won and lost China—and why it still matters. BY DAVID LOWE

On the website of the Kuomintang, Taiwan's leading opposition party, there's an entry labeled "A Brief History." But you'll find hardly any mention there of the man who dominated the party during the most critical half century in the history of modern China. It is not only in Taiwan that Chiang Kai-shek's memory has been obscured by the passage of time. When Soong Meiling, Madame Chiang Kai-shek, died last October in New York at the age of 105, her obituaries barely acknowledged her husband, concentrating instead on her role in maintaining American support for China during World War II.

That the one time authoritarian ruler of Taiwan should be so delicately ignored by a party struggling to regain power in Taiwan's democratic presidential election this week is understandable. And perhaps it should be no surprise that a foreign leader who spoke no English and encouraged his American-educated wife to carry on international diplomacy with his most important ally remains a distant figure in the United States today.

In *Chiang Kai-shek: China's Generalissimo and the Nation He Lost*, the British journalist and former *South China Morning Post* editor Jonathan Fenby attempts a new account of one of the twentieth century's most enigmatic figures. According to Fenby,

David Lowe is the vice president for government and external relations at the National Endowment for Democracy.

Chiang was a unique kind of revolutionary whose republicanism was trumped by a Confucian authoritarianism that permeated his thinking. That Chiang himself was not a penetrating thinker is evident from the

Chiang Kai-shek
China's Generalissimo
and the Nation He Lost
by Jonathan Fenby
Carroll & Graf, 562 pp., \$30

platitudes Fenby quotes from his personal diaries. For this first biography of the generalissimo in over a quarter century, the author has decided that the best way to understand Chiang is by concentrating on his pivotal role in the history of China from the fall of the last emperor to the ascendancy of Mao.

For this, Fenby was able to call upon a wealth of sources, including archival materials unavailable to previous historians. It is a story rich with warlords, budding nationalism, frequently shifting military alliances, palace intrigue, corruption, betrayal, and, above all, death and destruction on a massive scale. Throughout it all, Chiang managed to survive through a ruthless opportunism that exploited the factional divisions of his enemies and potential rivals. But survival, in each instance, was but a temporary achievement, with a new crisis always looming somewhere just over the horizon.

The son of a wealthy salt merchant who died when he was nine, Chiang was attracted to the nationalistic teachings of Sun Yat-sen, the founder of the Chinese republic that emerged in the wake of the demise of the last dynasty. Sun had founded the Kuomintang on the principles of "Nationalism, Democracy, and the People's Livelihood." His failures to overcome

his warlord foes—scattered across China's anarchic and highly fragmented provinces after the 1911 revolution—demonstrated the need for the nationalists to rely on military means to unite and modernize the country. Drawn to military training at an early age, Chiang was made commandant of the Whampoa Military Academy in Guangzhou in 1924. Whampoa was the training ground for the National Revolutionary Army, and it was here that Chiang developed a base of power, creating personal loyalty among those who would become his future commanders.

Succeeding Sun as leader of the party in 1925 following a power struggle, Chiang launched the Northern Expedition the next year, with the help of Soviet advisers provided by Stalin. The military campaign would succeed in unifying much of the country under the Kuomintang. The success of the Northern Expedition owed much to deals Chiang cut with organized criminal gangs and with local warlords: unforgettable characters such as the Dogmeat General and Big-eared Du, Shanghai's drug boss, whose business interests would prosper through his longtime close alliance with Chiang. It also owed much to Chiang's control over China's largest city, the cosmopolitan and freewheeling Shanghai, where Chiang crushed a workers' insurrection in a bloody 1927 purge. That bold act earned him the gratitude of the city's business class, who would become a critical source of funding for his military campaigns.

Five years earlier, Sun had sent his young protégé to Moscow to develop links and to raise funds. It was there that Chiang developed his lifelong hostility to Communists, particularly after the Comintern spurned his mentor's request for direct assistance. "You cannot trust a Communist," he wrote to his second wife Jennie, warning that the Soviets' purpose in sending military advisers to China was to gain a foothold over China's northern territory.

Chiang's relationship with Chinese Communists, who were then in an

early stage of development under Mao, would dominate much of the next twenty years of his life. During the “Nanking Decade”—beginning in 1928, when much of China was unified under a Kuomintang government led by Chiang—he vowed to wipe out the nascent rural soviets and red armies. His efforts succeeded in forcing the Communists into their “long March” which, as Fenby points out, was largely a failure for Mao and his followers.

But Communists were not the only threat to Chiang’s regime. In the early 1930s, Japan had begun to make inroads into northern China, occupying Manchuria and attacking Shanghai. In a bizarre but successful effort to force the generalissimo (as he was known by then) to focus more attention on the invaders from the east, one of his own generals kidnapped Chiang in 1936 in what would come to be known as the “Xi’an incident.” Fenby allows this episode, which he recounts in dramatic detail, to serve as his prologue, not so much because it pitted China’s leading military and political figure against a drug-addicted playboy he had once dismissed, but rather because its result—Chiang’s agreement to form a **united**

front with the Communists—resulted in one of history’s great what-ifs: “Had the Xi’an incident not occurred, Mao might well not have survived to become Chiang’s successor as ruler of China. That is why the **thirteen** days in December 1936 constituted a crucial moment of the twentieth century.”

In reality, although both sides were committed for purely pragmatic reasons to the country’s unity during a time of great peril, “each side was still determined to eliminate the other in the long term.” World War II proved to be a highly destructive interlude in this war for China. Weakened by the war as well as by corruption, hyperinflation, and internal division, Chiang’s forces were little match for Mao’s fanatical and well-disciplined cadres by the time the war was over. In 1949, his military fully collapsed, forcing Chiang to retreat to Taiwan, where he would spend the rest of his life.



All pictures: Carroll & Graf.

Above: Chiang with his mother. Below: Speaking in 1949.



Fenby devotes much attention to the war against Japan and the uneasy relationship it created with the United States. The story of Chiang’s constant bickering with his American chief of staff, Joseph Stillwell, is one many will find familiar, though Fenby’s placement of much of the blame for the Communist victory on **Vinegar Joe** himself contrasts with the popular historical accounts of Theodore White and Barbara Tuchman. Fenby also emphasizes the role played by Chiang’s wife in ensuring that relations with Washington continued throughout the war.

Meiling had become Chiang’s **third** wife toward the end of 1927 following his early Northern Expedition victories, when he realized that marrying into one of the wealthiest families of China and furthering his political ambitions was worth the relatively minor inconvenience of jettisoning his second wife. A highly manipulative woman of immense personal charm who spoke English with the southern accent she acquired at a small Georgia college she attended before moving on to Wellesley, Meiling became a celebrity in the United States in the 1940s when she traveled the country in search of support for her husband’s regime. She addressed a joint session of Congress and was

The Sleeping Giant Wakes

The consequences of China's growth

BY IRWIN M. STELZER

That China's National People's Congress convened last week is *not* news, though it provided the occasion for prime minister Wen Jiabao's first address to the rubber-stamping body, a 90-minute affair which, quite predictably, was well received. That China released two dissidents, Wang Youcai and Phuntsog Nyidron, *may* be news, if it portends a greater sensitivity to pressure from international human rights advocates and even a slight loosening of the regime's grip on the political system. That Wen announced China will address the economic imbalances that threaten to turn its phenomenal growth into an equally phenomenal bust *is* news. China has accounted for a larger share of world growth in the past seven years than has the United States, making the health of its economy important to far more than its own 1.3 billion people.

China's trade policy, and especially its burgeoning trade surplus with the United States, is now front and center in the debate over the propriety of George W. Bush's (somewhat) free trade policies. A combination of resurgent Democratic protectionism and a sluggish jobs market has Americans worried, and White House campaign-planners are trying to figure out how to counter that new recruit to the protectionist cause, John F. Kerry, without completely abandoning the president's commitment to free trade.

Voters' fears are understandable: As many see it, China is taking jobs away from textile workers, furniture makers, and appliance assemblers, to mention just a few industries decimated by imports. Free trade makes the U.S. economy stronger and more efficient in the long run, as the much-maligned chairman of the President's Coun-

cil of Economic Advisers pointed out, to the consternation of Democrats and Republicans alike in Congress. But in a political season, the long run is a few months, and economists' assurances that it all will end up with rising living standards, lower prices, and job creation count for little. Nor do the worries of the White House seem to count for much in China, which seems unprepared to offer more than a token response to American fears—understandable, in the context of the economic problems of a nation that is in the grip of perhaps the most profound and rapid economic change ever experienced by a major country.

Consider this: Some 300 million of China's 1.3 billion people have moved from country to city since the economy was liberalized in the later 1970s. That about equals the total population of the 15 member states of the European Union, and is considerably more than the current population of the United States. By 2020, 250 million more Chinese are expected to leave their villages, putting an additional burden on urban infrastructures ill-equipped to handle that load. Little wonder that the minister in charge of the Chinese government's think tank calls the emergence of China as an industrialized country "the most profound social transformation in world history." And little wonder that the Chinese authorities are having difficulty coming to grips with the necessity of phasing out inefficient state-run enterprises that at least have the virtue of providing jobs to the millions moving off the land.

Little wonder, too, that the economic consequences of China's growth are creating more than a few worries for the world's policymakers. It is well known that China's thirst for oil—imports last year were up over 30 percent—makes it the world's second largest importer (the United States remains a clear first, relying on imports for over half of the 20 million barrels per day it consumes, compared with China's six million barrels). So China is now a player in the intense game of oil geopolitics. It is investing in the search for oil in Azerbaijan and forging closer

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commercial ties with a Russia that hopes to capture a good portion of the Chinese market. And it is attending to its relations with Middle Eastern producers on whom it will increasingly depend for supplies, and for whom it is the world's fastest growing market, projected to import 10 million barrels per day by 2030, about as much as America now buys.

The implications are obvious: The Chinese may decide that their need for oil requires them to come down on the side of Saudi Arabia and other Middle Eastern producers when those countries unite to block U.S. peace initiatives and antiterrorist measures. And China's arms sales to Iran and Saudi Arabia will likely grow in pace with its need for Middle Eastern oil. In the case of Iran, those sales already include cruise missiles and what Gal Luft and Anne Korin of the Institute for the Analysis of Global Security call "key ingredients for the development of nuclear weapons."

Indeed, China's economic growth is putting pressure not only on oil prices, which are up almost 50 percent from pre-Iraq war levels, but on many of the world's commodity markets. Its need for metals (China is now the world's largest importer of copper, tin, and zinc, among other materials), coal, rubber, cement (China is the world's largest consumer), fabrics, and foods has tightened those markets. And its demand for the ships to move those goods is pushing the capacity of the world's bulk carriers to its limits, driving up shipping rates by some 550 percent since 2001, according to economists at Barclays Capital. All of which, Goldman Sachs economists figure, has pushed up commodity prices by 14 percent since the middle of last year.

The recent spurt in oil and gasoline prices has only now made Americans notice the impact China is having on commodity markets. But the effect of Chinese growth on our trade deficit and, it is alleged, jobs, has been in the headlines since the start of the Democratic primary campaign. China is currently running an annual trade surplus with the United States in excess of \$125 billion (China has replaced Japan as the leading contributor to America's trade deficit), and whatever virtues supporters of free trade can cite for open markets, and however much they point out the irrelevance of bilateral trade balances, a figure as eye-catching as \$125 billion is forcing the Bush administration to make protectionist noises, and to pressure the Chinese to allow their currency to float upwards. Never mind warnings from Fed chairman Alan Greenspan that the Chinese banking system, with perhaps 40 percent to 50 percent of its loans "nonperforming" (bankers' euphemism for "can't make the payments"), is in no condition to withstand the rapid withdrawal of deposits that might follow such a revaluation of the cur-

rency. "Our fight against nonperforming loans will be long and arduous," says China's bank regulator, as he struggles to get the banks in shape to meet foreign competition that will flood in 2006, when World Trade Organization rules require China to grant foreign banks full privileges.

So intent are the politicians to show that they are taking action that they have put a quota on our imports of brassieres and nightgowns from China. Of course, the production of these items will simply shift to Central America, and no new jobs will be created in the United States, but no matter. The old Reagan motto, "Don't just do something, stand there," can't survive the fear of losing votes in key states.

Last year, China's economy grew at the robust rate of more than 9 percent, the fastest in seven years and "a milestone in the history of China," according to Li Deshui, head of the National Bureau of Statistics. And that's according to official figures: Many experts say the actual growth rate was well into double digits. Not even the serious SARS outbreak could derail the Chinese economy, which seems likely to quadruple in size between now and 2020, as it has done in the past two decades.

Consider these indicators of China's economic performance:

- * Tax revenues increased by 20 percent last year;
- * Profits soared by 40 percent;
- * Manufacturing activity is rising at an annual rate of more than 10 percent;
- * China is now the most popular place on earth for foreign investors to put their money, with investors from America, Taiwan, and Hong Kong leading the parade;
- * China added over \$400 billion to its foreign exchange reserves in 2003;
- * If we correct for exchange rate anomalies, China accounted for a larger share of world growth in the past seven years than did the United States—25 percent versus 20 percent.

No need to go on with this parade of statistics, which gives comfort to all those who believe that rising prosperity, the emergence of an entrepreneurial middle class, and the accompanying opening of communication channels with the outside world will result in political as well as economic liberalization. But little comfort to those policymakers concerned with correcting imbalances in world trade.

Start with the fact that China has yet to live up to the commitments it made when it was admitted to the World Trade Organization. Add to that such insensitivity to the notion of intellectual property that China is home to

manufacturers of "pirated" CDs, videos, and DVDs. Indeed, on a recent trip to China, Commerce Secretary Don Evans was able to purchase a bootleg DVD of Quentin Tarantino's *Kill Bill* days after it had been released in U.S. movie theaters. And keep in mind that China is insisting that access to U.S. technology be part of any large-scale purchase contract: GE, for example, had to form joint ventures with China's state-owned power companies, which will have access to GE technology, in order to sell billions of dollars' worth of generating equipment to China.

But that is the least of the policy problems created by the rise of China as an exporting powerhouse, and it may well prove to be a transient one. The more difficult one is the insistence of the Chinese authorities on pegging their currency to the dollar. That means that no matter how large America's trade deficit with China becomes, no readjustment of currency values of the sort that a free market would produce can occur. In the absence of a fixed exchange rate policy, China's currency would rise, making Chinese goods more expensive in America, and American goods cheaper in China, reducing our trade deficit.

This has resulted in howls of "unfair competition" from affected American firms and their political allies. "Unfair" to competitors, of course, is another way of saying that trade with China has been a bonanza for consumers. For example, Wal-Mart accounts for a full 10 percent of the total U.S. trade deficit with China—which explains why the world's largest retailer is able to put such low sticker prices on those T-shirts, sneakers, and other products that American consumers have come to love. Consumers, however, are not as well organized as the producers whose oxen are being gored. A large coalition of business groups and a gaggle of congressmen want to impose a 27.5 percent tariff on all Chinese goods to offset that country's undervalued currency.

The tariff won't pass, but the Chinese may concede a token revaluation, say on the order of 5-10 percent, in a slight bow to international pressure that won't seriously reduce the growth of job-creating export industries. But unless their policy of sterilizing the flood of money that is descending on the country—draining money from the market by selling IOUs and tucking away the money received for those IOUs in the vault of the central bank—proves unable to contain inflation, it is likely that the Chinese authorities will hold to some form of currency pegging. As Wen told the People's Congress last week: The

China will do nothing to threaten the export-led job creation on which it depends. Which may not be such a bad thing from America's point of view.

exchange rate should "maintain basic stability at a reasonable and balanced level"—Chinese for, "We agree with Greenspan that now is not the time to float our currency." After all, say the Chinese, last month we had an overall trade deficit of almost \$8 billion.

Whatever happens with currency exchange rates, one thing is certain: China will do nothing to threaten the export-led job creation on which it will remain dependent until its own consumers can afford to carry the economy. Which may not be such a bad thing, from America's point of view. China has been sending us sneakers and electrical goods, and we have been sending it little bits of paper with the pictures of American presidents on them. Chinese authorities have been using the dollars they earn in trade to buy the U.S. treasury bonds that are being printed as fast as the Bush budget deficit rises. That helps to keep U.S. interest rates lower than they might be, which in turn is helping the American economy to grow at a rate the Bush team feels necessary if the president and first lady are not to start ordering packing crates in a few months.

And therein lies a long-term problem. Can the world's only superpower have sufficient freedom of action on the international stage if a potential adversary is in a position to damage its economy? Put differently, can the world's largest debtor tell its largest creditors what to do should a clash of interests arise? Let's hope so.

And let's hope, too, that the many experts who think the Chinese economy is overheating, and is beyond the control of the authorities, are wrong. ("China in 2004 feels like Nasdaq in 1999," warns the *Wall Street Journal*.)

The Tiananmen Square protests and the subsequent vicious crackdown were caused in part by consumers' inability to cope with rising prices, a bit of history that has the regime on the alert now that the first signs of inflation seem to be making an appearance—best estimates are that the current inflation rate is somewhere between 4 and 6 percent.

The threat of overheating is not unremarked by the authorities. Guo Shuqing, head of the State Administration of Foreign Exchange, has announced that restrictions on investment abroad by firms earning dollars will be relaxed, easing the growth of the domestic money supply. And Wen Jiabao last week said that tightened environmental and safety requirements would be used to slow the growth of the steel, aluminum, cement, and other industries that seem to be adding capacity at a rate unwarranted by prospective demand, stimulated instead by improvi-

dent lending by banks that already have made too many bad loans (some \$860 billion worth). The goal will be to bring growth down from last year's almost-10 percent to 7 percent.

As with other matters, this problem is more complicated in the Chinese context than it at first seems. Overheating produces inflation, generally considered undesirable. But a bit of inflation, driving up the price of agricultural products, is seen by the Chinese authorities as a handy way of redistributing income from richer urban consumers to poorer rural farmers. Absent such redistribution from city to country, the widening disparity between urban and rural incomes might cause serious unrest among the 800 million Chinese who have not migrated to the growing cities. In addition, rural poverty inhibits needed growth in consumer demand for the rising output of China's factories—which is why the premier announced last week that he was cutting agricultural taxes by 1 percent.

But the authorities worry that the inflationary process, once under way, will take on a life of its own, and prove impervious to efforts to keep it at useful but non-threatening levels. Which explains why they have decided to slow the growth of the money supply and hold new bank lending to 13 percent below last year's level. "Money and credit have been growing too fast. The structure of credit is irrational and the financial system carries many problems and perilous risks," Wen Jiabao told a meeting of representatives of the institutions that make up China's financial sector.

In the end, of course, all of these economic issues—the trade deficit, competition for commodities, China's investment in U.S. Treasuries—pale into insignificance compared with the question of whether China will prove to be a vigorous but peaceful competitor on the world's economic and political stage, or a more belligerent player, intent on reclaiming Taiwan and pursuing other goals that put it on a collision course with America. Which brings us to the ongoing debate over isolation versus engagement.

In fact, this is no debate at all. We are in no position to isolate or refuse to "engage" China—it is simply too big a player on the international economic scene to treat as a Libya or even an Iran. The real question is whether the dynamics of Chinese economic development will increase the likelihood of the success of an engagement policy by providing the Chinese leadership with a greater incentive to preserve a stable order in the Asia-Pacific region than it had before the recent period of rapid economic growth. In short, will a richer China be more like us?

Bill Emmott, editor in chief of the *Economist*, points out that when Deng Xiaoping came to power in 1978, China was still getting poorer relative to the West, and was having difficulty feeding its growing population. As Emmott puts it, "Deng's solution was simple: 'capitalism,' which he called 'socialism with Chinese characteristics.'" And Deng added, "to get rich is glorious." No believer in capitalism could have put it better. Indeed, whatever our differences with China, we seem to agree on at least one basic economic principle: The path to national wealth lies in providing incentives to entrepreneurs to get rich by taking risks, and to workers to work hard to maximize their incomes.

So it is no surprise that the Chinese leadership has opened party membership to entrepreneurs, that several Chinese entrepreneurs are rich enough to be buying up and bringing home Chinese art treasures that had left the country, that China is now beginning to open its financial sector to international competition, and that a new generation of brand-conscious youngsters is snapping up everything from cell phones to laptops, sunglasses, and American and British university degrees. As Hung Huang, publisher of the Chinese version of *Seventeen*, put it to the *Economist*, "They are like any teenagers that you would find in a rich suburb of Chicago or St. Louis. They want the latest model, they want their computer, they want their camcorder, they want cool Swatches." Not to mention cars: Beijing is already choked with traffic, even though the automobile has only begun to replace the bicycle on China's streets. If the idea that "they" are becoming more like "us" is the good omen some take it to be, there is hope that these goods-hungry teenagers will grow into the goods-hungry adults that Americans believe are less likely to forfeit the good life by roiling international waters.

Equally important, China's leaders seem to recognize that the continued success of their nation's economy depends on important institutional reforms, most notably the institution of the rule of law to protect private property. As Gregory Chow, emeritus professor of political economy at Princeton, notes, "A modern market economy requires the existence of a set of rules of the game for the economic players who compete in the market place." He goes on to cite China's Bankruptcy Law of 1986 and Commercial Bank Law of 1995 as important examples of "a set of legal institutions to enforce the rules of the game governing economic behavior in a market economy." Others are not so certain that the new bankruptcy laws are optimal, but the point remains: Movement appears to be in the right direction. The *Wall Street Journal*, the self-professed champion of free market capitalism, captioned a recent editorial "From Mao to Locke," and expressed joy

at China's decision to add to its constitution a clause stating that "lawful private property is not to be violated." Of course, those who have watched the changing definitions applied to the word "lawful" by another reforming Communist, Vladimir Putin, are right to urge a wait-and-see attitude towards what might be, but is not certainly, an important reform.

That leaves the knotty question of China's refusal to protect intellectual property rights, a policy that has forced Blockbuster to abandon efforts to break into the Chinese market. Some in the business of creating movies, music, and other intellectual property tell me that their pleas will fall on increasingly receptive ears as China and its homegrown industries accumulate more and more of their own intellectual property. They say that it will be self-interest, rather than international pressure, that will finally persuade Chinese authorities to crack down on counterfeiting and other forms of theft of intellectual property. At the same time, these American creators of intellectual property are keeping pressure on the Chinese to recognize that not all property is theft.

Those who predict that self-interest will persuade the Chinese to join international efforts to protect intellectual property base their hope on a little appreciated aspect of the development of the Chinese economy. Contrary to popular perception, China is not a low-tech manufacturer. As the Congressional Research Service notes in a recent report: "In the past decade, the most dramatic increases in the value of Chinese imports to the United States have not been in sectors such as footwear and apparel—traditional labor-intensive industries in which China is already quite competitive—but in advanced technology sectors, such as office and data processing machines, telecommunications and sound equipment, electrical machinery and appliances." Japan's Pioneer Corporation is just one of an increasing number of firms that have moved high-tech manufacturing plants, and research centers, to Shanghai, where Sharp, NEC, and Toshiba are busily recruiting Chinese engineers to staff their new research centers and laboratories.

So China and its many emerging manufacturers have an increasing stake in supporting a stable regime for the protection of intellectual property. Even more important, an increasingly prosperous China has a larger stake in a stable world order, which may be one of the reasons that it appears to be cooperating with our efforts to defuse the controversy with North Korea. And more important still:

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China is creating an entrepreneurial and middle class that must have open access to information if it is to prosper in global markets. Which may be why China has recently opened its media industries to greater private investment. As a result of commercialization of media outlets, the proliferation of cable channels and new magazines, and the spread of the Internet, "The government is losing the levers to control the media," according to Liu Junning, described by the press as "a Beijing scholar and advocate of democracy."

No one should doubt that there will be problems between the United States and China in the years ahead. For every sign of progress, there is a sign that such progress may prove ephemeral. The media provide a good example. The liberalization that some see is no done deal: "We must insist on the correct leadership of public opinion," says Zhu Hong, of the State Administration of Radio, Film, and Television.

Nor is it certain that such economic reform as is now being allowed will continue if liberalization in the economic sphere threatens the hold of the regime on political power. Again, we have the Putin model: Privatization and liberalization are fine, so long as they don't threaten the hold of the regime on the political process. And only a Pangloss would believe that such liberalization as will occur in the economic sphere

will create sufficient freedom of religion and respect for human rights to satisfy those of us who value those freedoms and rights so highly. But (and here I suspect I differ from some of my colleagues in these pages) we cannot remake the world in our image. What we can do is encourage such developments as reduce the threat to our own safety. On that list we certainly should include encouraging the spread of economic reform and affluence in China, while continuing to support the drive of the newly affluent for greater freedom, and holding fast to our alliance with Taiwan.

Such a policy—avoiding protectionism, encouraging economic growth in China while holding to our principles—is within our grasp. After all, we are not without cards to play: China needs our markets every bit as much as we need the Chinese to buy our government's IOUs. Perhaps more: Closure of our markets to China's goods would inconveniently drive up prices in Wal-Mart, but would result in massive unemployment and social unrest in China. China's trade surplus is America's weapon. That's something the Chinese have to keep in mind when discussing geopolitical issues with us. ♦

Why Chinese house churches may just end up fulfilling the Great Commission. An interview with Paul Hattaway.

A Captivating Vision

THE BACK TO JERUSALEM MOVEMENT began in the 1920s, went underground for decades, and now hopes to send 100,000 missionaries to 51 nations. Critics who perceive missionary efforts as rooted in Western imperialism will find their assumptions defied by this movement of Chinese Christians who want to reclaim Christianity's ancient missionary roots. Paul Hattaway, a New Zealander working in Asia, has extensive connections with Chinese house-church leaders. He is the author, with three leaders of Chinese house-church networks, of *Back to Jerusalem: Called to Complete the Great Commission* (Gabriel Resources, 2003). CT senior writer Tim Stafford reached Hattaway in Thailand.

What is the Back to Jerusalem movement?

The name unfortunately leads a lot of people to believe that it's about evangelizing Jerusalem or Israel. That's not the case at all. When the Chinese say "Back to Jerusalem," they're talking first of all about a geographical advance of the gospel throughout history. The gospel started in Jerusalem and then spread in a generally westward direction into North Africa and Europe. Throughout history it has continued to spread westward around the globe, with China as its farthest advance. With a Chinese mindset, they see that to fulfill the Great Commission is to encircle the whole globe with the gospel, until it goes back even to where it began. Their aim is not Jerusalem or Israel, but all the countries and unreached people groups between China and Jerusalem. Along the old Silk Road, which once brought trade from the Middle

East to China, you find approximately 5,200 unreached people groups and tribes.

How did it start?

The vision goes back to the late 1920s, when a group called the Jesus Family had formed in China. They lived like the church in Acts 2, sharing all their possessions in a common pool, and preaching the gospel as they walked from one village to another. They faced tremendous opposition. Often the "scum" of society would believe in Christ, so it would be the cripples, the blind, and the beggars. Whole villages would come out and throw rocks and rotten fruit and vegetables at them.

It was that group, or a derivative of that group, that first believed that God was telling them to walk on foot all the way back to Jerusalem, preaching the gospel and

Missions

meal. He had traveled to Rwandan's southeastern border for a confirmation service. Thousands of Hutu refugees were encamped in the vicinity.

It was a dangerous situation to step into, with many genocidaires hiding in the camp. But "as the archbishop, I had to go," Kolini said.

After the service, they all gathered to eat. One Rwandan came up to Kolini, urgently asking him, "Aren't you afraid of being poisoned? Are you going to eat?"

Shocked, Kolini thought to himself: *If I don't eat, then I have spoiled my gospel.* He carefully replied, "I have to sit down. These are my friends in the Lord and the gospel."

Breaking bread, Kolini said, has become one tangible step toward reconciliation. During my interview, Kolini asked, "Did Jesus ask his Father whether it was safe to come into the world? He had to obey. If the Lord is calling you, nobody should ask you a question about coming to Rwanda, even if there is no security."

I asked him where he thought God was during the genocide.

"It's not an easy question. To me, God was there: Invisible, but visible. Not to people who organized and executed the genocide, but visible to the victims. It was not God's will for genocide. At the same time, he was welcoming his people home. God is mysterious. I grow when God reveals his mystery."

Kolini believes that not just the Hutu militants are on the hook for what happened during the genocide. One analyst has said that other than the government, churches bear the heaviest responsibility for not stopping the genocide. Three Rwandan Christian leaders await a U.N. trial in Tanzania. A leading Adventist pastor and his son were convicted. (A Catholic bishop has been acquitted and an indicted Anglican bishop died in U.N. custody.)

"When Rwandans were crying out for help, the world was silent. Quiet!" Kolini said in anguish. At the same time, he wants to point out, "We forgive the genocidaire. We also forgive the U.N. and the rest of the world."


Among Rwandans, then, honest storytelling has become a strong catalyst for

reconciliation and remembrance. Missionary Guillebaud shared with me Deborah Niyakabirika's story, chronicled in a World Vision Australia video. Her son was murdered, in an isolated act of ethnic vengeance, three years after the genocide.

Months after the killing, a young man visited Deborah. "I killed your son," he said. "Take me to the authorities and let them deal with me as they will. I have not slept since I shot him. Every time I lie down I see you praying, and I know you are praying for me."

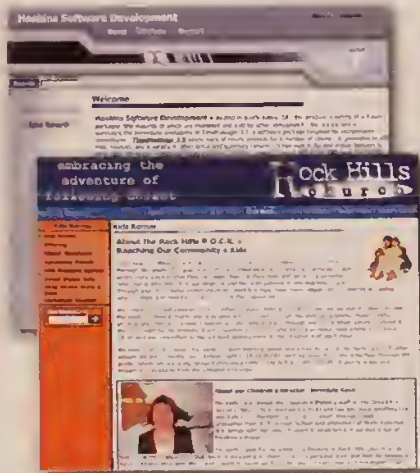
Deborah answered, "You are no longer an animal but a man taking responsibility for your actions. I do not want to add death to death."

Then Deborah did the extraordinary. "But I want you to restore justice by replacing the son you killed," she continued. "I am asking you to become my son. When you visit me, I will care for you."

Today, that young man is an adopted member of her household. 

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establishing churches in every town and ethnic group on the way. But they never got to see their vision come to fruition. A small group of Chinese missionaries got right to the border. But then the vision died for a long time. It went into the ground from the early '50s to the late '80s.

When did it reemerge?

One of the great catalysts was a man named Simon Zhao. He was one of the leaders of the Back to Jerusalem movement in the late '40s and early '50s, and was arrested along with all the other leaders when the Communists took over that part of China. He was given a 40-year prison sentence. It's a very touching story. His wife was pregnant—they had only been married a short time. She was also arrested and suffered a miscarriage in prison. She died a few years later, and he never saw his wife again. Simon Zhao said that many nights in the prison labor camps he would face toward the west, toward Jerusalem, and he would say, "God, the vision that you've given us has perished, but I pray you'll raise up a new generation of Chinese believers to fulfill this vision."

Simon Zhao got out of prison in 1983 and had no money, no family. He didn't know any Christians anymore. People had forgotten that he existed. He began to live right outside the prison labor camp, just under a piece of canvas, because he had nowhere to go and no money and nothing to do. Once the

believers heard about his story, they brought him back and had him share his vision. God used his ministry to raise up this new generation. He died last year.

I don't think many of us have thought about the Chinese church in a missionary capacity. How do you envision its contribution?

It's more than the quantity of missionaries—it's the quality. In my opinion, the kind of Christianity that God has instilled in Chinese believers allows them to impact the Islamic and Hindu and Buddhist worlds in a way that most other Christians cannot.

I'm sure all your readers are aware of the persecution that has affected Chinese churches. There are hundreds of pastors in prison today. Yet they don't see it only as a satanic attack when they are tortured and put into prison. They see it as God's training ground, and God's furnace of affliction to purify them so they can be effective witnesses. The Chinese are in the position to send workers who have been through the furnace for so long that they're willing literally to die for the gospel.

The Chinese believers are not misinformed. They fully understand that when they go to these Islamic nations and others, they're going to have to spill their own blood for the sake of the gospel.

Realistic Discipleship:
Many Chinese house churches not only hold worship services, but also classes in how to survive prison if arrested for their faith.



Then the issue of persecution, or possible martyrdom, is really very much in the front of their thinking.

One house church leader, Brother Yun, believes that in the first decade of this movement, there may be 10,000 martyrs for Christ. Some of the training for the new workers includes subjects such as how to witness for the Lord under any circumstance, and that means even if you're handcuffed and being led to the execution ground. They're training people how to pick handcuffs, and how to jump out of two-story buildings without breaking an ankle in escape. That's an interesting theological point. On one hand, the Chinese believe that sometimes God sends them to prison so they can have a prison ministry. But other times they believe the Devil wants them in prison to stop the ministry, so they need to discern every time there is an arrest just what God's will is for them.

Why choose a goal of 100,000 missionaries?

That number of 100,000 actually came when all of the top church leaders had a meeting, praying about what involvement God wanted from their particular groups. They felt that they should tithe the number of full-time workers that they already had. Out of all the groups, they had approximately 1 million full-time pastors and evangelists, and so this is how the number 100,000 began.

How many have gone out?

The vision is still in its infancy. The latest figures I've seen show that a little less than 1,500 cross-cultural missionaries have actually left China. But it's a little difficult to gauge, because many of them come and go. They'll go into neighboring countries for six months, and then they'll go back to China.

Do they have a supporting structure within the churches that send them out?

They do. Six or seven major house-church networks are fully behind this vision. There are millions of believers in each

network. And so they are the ones focused on sending workers to fulfill this vision.

From what I've seen, they don't really have any structured plan how they are going to financially support these workers. They're not looking for handouts from the West, that's for sure. They're looking for the hand of the Lord. But they don't really plan and strategize financial matters like we do in the West. They just believe that if they're called by God to go somewhere then God will provide. And he does.

Many are going and getting jobs. They don't see that as a hindrance to ministry at all. In fact it's a great help for getting visas

Asked about the West's lack of miracles, one Chinese Christian asks, 'Are you really proclaiming the gospel for the lost humanity of the world?'

and permits to be in a country. The Chinese government is very set on an economic agenda of prosperity, so it's practically impossible to determine which of these people leaving China are Christian missionaries and which are going for business purposes.

There are ethnic tensions between the Han Chinese and other ethnic groups. How does that play out in cross-cultural missions?

That's perceived as one of the major obstacles in seeing this vision become a reality. Many people tell me that, for example, the Chinese can never reach Tibetans. But I've come to see firsthand that that's not true. If the Chinese (Han) believer is truly humble and broken, it can actually be a powerful witness for the Lord, because he comes from the so-called oppressor group, the Han. I'm thinking of several testimonies of Han who have gone into Tibetan areas, and now there is a Tibetan house church. The Tibetans saw a love and meekness in

these believers that they had never seen before from the Han ethnic group.


Are the churches aware of this issue as they train their missionaries?

A lot of them are learning as they go—by error, unfortunately. A lot of them are quite gung ho, sure they are going to have great success, and they find out that just doesn't happen. It's not quite as easy as they expected. Many of the evangelists and missionaries are then forced to examine what's going on and what needs to be done to have an effective ministry. But I'm quite encouraged in some respects. Those working with Muslims, in particular, are really growing and learning. I might add that the Chinese Christians believe generally that it's much more difficult to reach the Buddhist world than it is to reach the Muslim world.

Do the house-church leaders see miracles and signs as central to their witness?


They don't see miracles as essential to their work; they see them as a natural reaction to preaching the gospel. Even in the house churches, there are many different groups and beliefs. But generally speaking, the Chinese don't focus on miracles at all. They focus on proclaiming the gospel to the lost. And when they proclaim the gospel to the lost, they find the Lord backing up his word with miracles frequently.

They believe that miracles are not for inside the church but for those who lack faith out on the street. One brother is often challenged with the question, "Why don't we see miracles in the West like you do in China?" These days he's come to ask, "Are you really proclaiming the gospel for the lost humanity of the world?"

You really have to live with Chinese believers to see that reaching the lost is an overwhelming force in their ministry. Many evangelists in rural areas greet each other with the question, "How many people have you led to Christ today?"—not in the last six or twelve months, but today. 

For more information, visit the website www.BacktoJerusalem.com.





**Chinese Christians
knew relative peace—
until the government
saw a video documenting
their stunning growth.**

The Church Vulnerable

by Timothy C. Morgan with David Neff in Washington, D.C.

CHINA'S PUBLIC SECURITY BUREAU has launched a new crackdown on unregistered churches, arresting several top leaders following the release of a new video and book that document huge growth among Christians outside the officially permitted church.

In mid-February, the China Aid Association confirmed that in January police arrested three prominent Protestant leaders from Henan province. They arrested two women—Qiao Chunling, 41, in Luoyang, and Deborah Xu Yongling, 58, in Nanyang—and one man, Zeng Guangbo, 35, in Deng County. Zeng escaped two days after his arrest, and he remains in hiding.

Persecution

The crackdown began during China's annual National Religious Working Conference. This meeting brings together top leaders of the state Religious Affairs Bureau and the policy-making United Front Work Department. Both are charged with monitoring religion in China.

According to Xu Mei of Compass Direct News service, "The Party has struggled to deal with the awkward fact that religion, far from withering away as predicted by classical Marxist thought, continues to flourish in a socialist society."

During their January meeting, Communist leaders screened a new, four-hour digital video, *The Cross: Jesus in China*. China Soul for Christ Foundation (www.chinasoul.org) of Petaluma, California,

produced the series. Yuan Zhiming, a pro-democracy leader and a Christian, wrote and directed it.

Communist leaders were also briefed on *Jesus in Beijing*, a new book by journalist David Aikman, formerly *Time* magazine's bureau chief in Beijing. Both Aikman's book, which uses pseudonyms in many instances, and the video series chronicle the stunning growth and vibrancy of Christianity in China. The video has been classified as

"political matter," and Public Security Bureau officers are confiscating copies of the widely distributed video and other Christian literature.

A source based in Hong Kong told *CHRISTIANITY TODAY* that the crackdown may be as brutal as the recent repression of Falun Gong, a sect that practices meditation techniques used by some former groups whom the government thought subversive. Many Falun Gong adherents have been

arrested, beaten, and killed by the government. A New York-based watchdog group reported that since November 2003, 64 Falun Gong practitioners have died after being tortured inside China.

"They will especially hunt those [Christians] in Beijing," the source said. "It took them by surprise that there were so many Christians in China. The communists see Christians as a threat because there are [more] Christians than Party members."

According to experts, estimates of the total number of Christians vary from 30 million to 100 million. The government-registered Christian church includes up to 28 million followers, according to *Operation World*. There may be as many as 80 million Christians in unregistered congregations.

Operation World says independent Christian congregations, mostly evangelical and charismatic, are growing at a rate of 9 percent annually. That's a huge growth rate since China's overall population (1.3 billion) is growing at about 0.6 percent annually.

China's constitution guarantees freedom of religious belief, but requires all religious organizations to register with the government. The government brands those groups that do not register as illegal or cults. In addition, China has the world's largest bloc of people with no religious affiliation: 625 million individuals.

THE PLIGHT OF THREE LEADERS

According to a source who asked not to be named, Deborah Xu Yongling was arrested on January 25, in Nanyang, Henan Province. Xu was sleeping on the second floor of her

Gospel Partners: Pete Xu Yongze and sister Deborah in happier times.



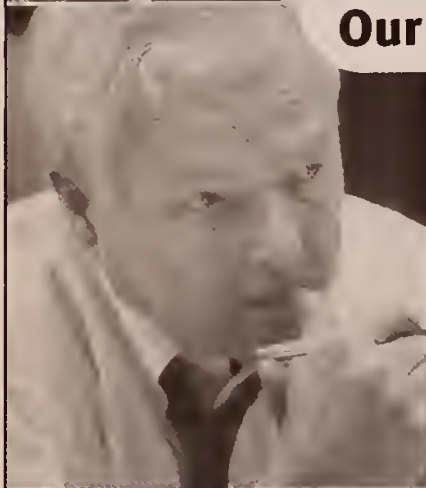
niece's home. Two police officers entered the dwelling at about 11 P.M. and locked the niece's mother-in-law in another room. The officers handcuffed Xu and took her into custody. Police also confiscated pho-



Religion & ETHICS

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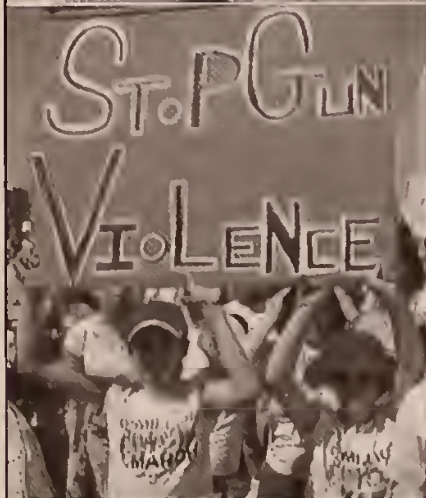


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tos and documents.

Xu, a leading figure in China's house churches, is the sister of Peter Xu Yongze, founder of the "born-again" movement of house churches with millions of followers. In recent years, police have arrested Deborah Xu many times. But on this occasion, family members and supporters have been unable to gain any information about where she is being held. Nanyang police have not even disclosed what charges she faces.

Peter Xu sought asylum in the West in 2000. He is based in the Los Angeles area and is a leader in the revitalized Back to Jerusalem movement. This organization aims to use 100,000 Chinese evangelists and missionaries to spread the gospel westward from China back to the city of Jerusalem (see "A Captivating Vision," p. 84).

CT interviewed Peter Xu and another prominent house-church leader, Liu Zhenying (better known as Brother Yun) in early February. Both were in Washington at the time of the annual National Prayer Breakfast. Yun is based in Germany.

Xu said his family has been Christian for four generations. "I'm extremely thankful that the Lord made my sister as my spiritual partner. She was called by the Lord when she was 17 years old.

"She serves as a beautiful example in the front lines. Brothers and sisters [designate] her as a mother of the church." Her role includes training house church leaders throughout China, especially other women evangelists.

Police in China have arrested Peter Xu and Brother Yun frequently. Yun was arrested for the first time in 1975, at age 17. Police publicly beat him alongside his mother, also a Christian. Yun told CT, "The fire of the Holy Spirit in my heart has never ceased in spite of this beating with my mom."

Xu and Yun were in the same prison in 1997. Xu said one day he was miraculously able to open his cell door from the inside. He snuck into the corridor and over to Yun's cell, unlocked it, and walked inside.

"Our eyes just met each other," Xu recalled. "And I said, 'God wants you to go.' So I ordered him to go." After Yun left, Xu started praying, "Lord, protect him and let him go."


Prison guards discovered the escape within minutes. But a sudden winter rain-storm gave Yun cover to flee while guards were searching for their rain gear. "I was

completely relieved," Xu said. "I know God used the rain as Yun's shelter. God has performed a big miracle."

Yun soon sought asylum in the West, and he has told his life story in *The Heavenly Man*, published in 2002.

Hardliners and moderates in China's government are in a continuing power struggle over religion. Some officials say that house churches should register directly with the government, not the

official church. But hardliners are dead set against that.

Says Xu Mei of Compass Direct, "It seems any true reform of religious policies will remain at a standstill, at least until the tension between conservative and progressive members of the Communist Party is resolved." 

Timothy C. Morgan is CT's deputy managing editor and David Neff is its editor.

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the forgiveness of our trespasses." (Ephesians 1:7)

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Forgiveness is available for all.
"For God loved the world in this way: He gave His one and only Son, so that
everyone who believes in Him will not perish but have eternal life." (John 3:16)
But God's forgiveness is not automatic.
"Not everyone who says to Me, 'Lord, Lord' will enter the kingdom of heaven."
(Matthew 23:13)


Impossible.
It is impossible for God to allow sin into heaven.
God is loving and just. His judgment is against sin.
"For judgment is without mercy." (James 2:13)
Every person is a sinner.
"For all have sinned and fall short of the glory of God" (Romans 3:23)

But how can a sinful person enter heaven, when God allows no sin?

Turn.
Turn, or repent, from sin and self.
But unless you repent, you will all perish." (Luke 13:3)
Turn to Christ; trust Him only.
"If you confess with your mouth, 'Jesus is Lord,' and believe in your
heart that God raised Him from the dead, you will be saved." (Romans 10:9)

Heaven.
Heaven is eternal life.
Jesus offers eternal life here ...
"I have come that they may have life and have it in abundance" (John 10:10)
And eternal life hereafter ...
"If I go away and prepare a place for you,
I will come back and receive you to Myself,
so that where I am you may be also." (John 14:3)

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	% of Total Net Assets
U.S.	21.2%
U.K.	11.6%
Japan	8.7%
Hong Kong	8.1%
South Korea	6.0%
Germany	5.3%
France	4.9%
Netherlands	4.6%
Switzerland	3.5%
Bermuda	2.3%

Top 10 Sectors/Industries
Based on Equity Securities
2/29/04

	% of Total Net Assets
Pharmaceuticals	8.5%
Insurance	7.8%
Oil & Gas	6.0%
Real Estate	5.6%
Commercial Banks	5.6%
Capital Markets	4.4%
Software	4.1%
Chemicals	3.3%
Semiconductors & Semiconductor Equipment	3.2%
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Economic growth was partially reflected in a synchronized global recovery in corporate profitability. As of the end of 2003, corporate profits in the U.S. and the U.K. reached new highs, up 82% and 29% from their recession lows in 2001.³ Corporate profits in Japan and Canada were still below their recent highs; however, they increased 32% and 47% from their respective recession low points in 2001.³

A theme that was still unfolding in the global economy was China's role as a main driver in the current recovery. In 2003, 80% of the world's export growth resulted from greater demand in China. While Japan's exports to China grew 27% compared with the previous year, U.S. exports grew 54%.³ As China continued to industrialize and build its infrastructure (roads, bridges and energy generation), global demand for commodities intensified, leading to higher prices of those commodities. In 2003, prices for aluminum contracts rose 19% over the previous year, silver 24%, zinc 33%, and copper 50%.⁴

Historically, surges in commodity prices have generally coincided with labor shortages and wage inflation, leading to overall inflation and monetary tightening. However, the current abundant labor supply in the U.S., China and India, and China's ability to provide low-cost products to many large economies, have resulted in less inflationary pressure.

In the currency market, the U.S. dollar appreciated versus the euro in the first two months of 2004. This was a reversal of the trend toward a lower dollar over the past several months. In 2003, the dollar declined 17% in value versus the euro.⁵ In the short term, a lower dollar boosts total returns generated in currencies that have appreciated versus the dollar; however, it makes U.S. operations of foreign-based companies appear less profitable and eventually increases the cost of U.S. imports.

Investment Strategy

Our investment strategy employs a bottom-up, value-oriented, long-term approach. We focus on the market price of a company's securities relative to our evaluation of the company's long-term earnings, asset value and cash flow potential. As we look worldwide, we consider specific companies, rather than sectors or countries, while doing in-depth research to construct a bargain list from which we buy. Before we make a purchase, we look at the company's potential for earnings and growth over a five-year horizon.

3. Source: ISI Group.

4. Sources: Reuters, Commodity Research Bureau Index; London Metal Exchange.

5. Source: European Central Bank.

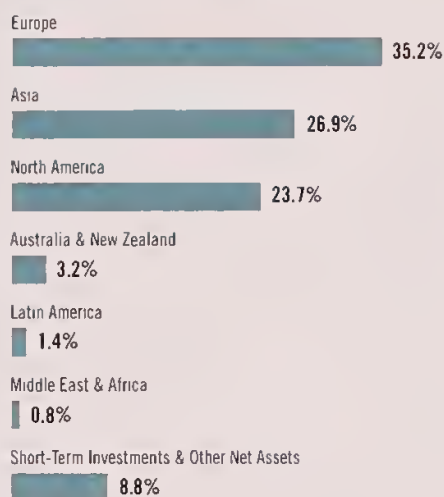
Semiannual Report

Templeton World Fund

Your Fund's Goal and Primary Investments: Templeton World Fund seeks long-term capital growth. Under normal market conditions, the Fund invests mainly in the equity securities of companies located anywhere in the world, including emerging markets.

Geographic Distribution

Based on Total Net Assets as of 2/29/04



We are pleased to bring you Templeton World Fund's semiannual report for the period ended February 29, 2004.

Performance Overview

For the six months under review, Templeton World Fund – Class A posted a 20.18% cumulative total return, as shown in the Performance Summary beginning on page 6. The Fund outperformed its benchmark, the Morgan Stanley Capital International (MSCI) World Index, which posted an 18.97% total return for the same period.¹ In line with our long-term investment strategy, we are pleased with our long-term results. For the 10-year period ended February 29, 2004, Templeton World Fund – Class A delivered a 155.07% cumulative total return, as shown in the Performance Summary, compared with the MSCI World Index's 103.96% cumulative total return for the same period.¹

Consistent with our investment strategy, we sought value stocks even if this resulted in a portfolio markedly different from our benchmark index. At period-end, the U.S., the U.K. and Japan represented nearly 75% of the MSCI World Index. However, based on our research and stockpicking, the Fund held only 41.5% of its total net assets in these countries.

Economic and Market Overview

The global economy continued to improve during the six-month period ended February 29, 2004. This was the main contributor to strong total returns for most local stock market indexes. The MSCI World Index returned 18.97% and the MSCI Europe Australasia Far East (EAFE) Index returned 25.30% for the period under review.²

1. Source: Standard & Poor's Micropal. The MSCI World Index is a free float-adjusted, market capitalization-weighted index designed to measure equity market performance in global developed markets. The index is unmanaged and includes reinvested dividends. One cannot invest directly in an index, nor is an index representative of the Fund's portfolio. Past performance does not guarantee future results.

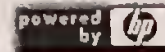
2. Source: Standard & Poor's Micropal. See footnote 1 for a description of the MSCI World Index. The MSCI EAFE Index is a free float-adjusted, market capitalization-weighted index designed to measure equity market performance in global developed markets excluding the U.S. and Canada. The indexes are unmanaged and include reinvested dividends. One cannot invest directly in an index, nor is an index representative of the Fund's portfolio.

The dollar value, number of shares or principal amount, and names of all portfolio holdings are listed in the Fund's Statement of Investments (SOI). The SOI begins on page 11.

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World - AP Asia

Two Christian Churches Rising in Beijing



Wed Feb 4, 1:42 PM ET

By TED ANTHONY, Associated Press Writer

BEIJING - Two Christian churches are rising in the Chinese capital for the first time since the Communist Party took power, a striking development for a country whose government controls religious practices tightly and is often accused of persecuting underground worshippers.

The Beijing Religious Affairs Office confirmed reports of the new buildings on Wednesday, saying only that the churches in eastern and southwestern Beijing should be completed by Christmas. A staffer in the office, who would not give her name, said construction began in mid-December.

According to the official party newspaper People's Daily, no Christian churches have been built in Beijing since Mao Zedong's Communists vanquished Chiang Kai-shek's Nationalists in a 1949 civil war and cracked down on religious expression.

"The city seriously lacks ritual places, and the current distribution of religious sites is unbalanced," People's Daily said, citing Na Cang, a member of the Chinese People's Political Consultative Conference, an advisory group to the government.

The churches were described simply as "Christian," and it was unclear if they would be Protestant or Catholic. China's state-sanctioned churches have no official ties to organizations abroad, including the Vatican (news - web sites).

The number of Christians has grown significantly since the end of Mao's Cultural Revolution in 1976, and many lack places where they can worship. Beijing's few churches are old and cramped; many are dilapidated.

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"No matter who builds the new ones, it is good news for believers because they have more places to go," said Zhao Donghua, head of the religion department at Peking University.

China's government, officially atheist, says it protects religious practices, including Christianity. It even encourages Christmas, though as a secular holiday. Rights and religious groups accuse authorities of harassing and arresting anyone who worships outside state-approved churches. The U.S. State Department has consistently criticized the government's treatment of Christians.

Official figures put the number of Chinese Catholics at 10 million and Protestants at 15 million. But tens of millions more believers belong to unauthorized churches. There is no indication that the approval of two new churches in the capital signals any change in policy. The government is extremely sensitive about any organized movement that could challenge its authority, as evidenced by its strictly enforced ban on the Falun Gong ([news - web sites](#)) spiritual group.

More likely, it represents an effort by an increasingly savvy leadership to entice Chinese Christians into joining the state-backed faith, thus making them abandon their underground congregations and rendering them less of a threat.

"Building new churches is indeed a new step, and it's a good publicity move," said Rudolf Wagner, chairman of the Institute of Chinese Studies at the University of Heidelberg in Germany.

"There's a doublehanded approach — crack down on anything that's not registered activity and pull people into the government-sponsored churches," Wagner said. "It could represent an offer — you can go legal, if you stay within the rules."

Zhao hinted at this notion as well, saying the new structures would "be appealing to those members of family churches" — the Chinese government's term for the predominantly rural underground churches that it has outlawed.

Known in China for centuries, Christianity took root in the mid-1800s, spread by missionaries accompanying European and American traders who set up colonial enclaves along its east coast. When the communists took power, they ordered Chinese to cut ties with their religious brethren abroad.

The church construction coincides with government attempts to court Chinese members of other religions. In Xinjiang, the government says it is trying to assure Muslims their faith is protected as long as no subversive activity is taking place. And Buddhist temples are being restored elsewhere.


Wagner sees the church projects as another indication that the Chinese leadership is seeking a cultural balance, be it secular or religious.

"Chinese leaders have been trying to create spaces for some sort of

privacy for their people. So you can have a very free discussion in China of what color tile you want in your bathroom," Wagner said.

"Religion, as long as it stays within rigid bounds, comes into that category," he said. "You can privately do your thing, as long as you don't set up an organization or break up the monopoly of the party."

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March, 2005

Issue 23

New State Regulations on Religion: The Bargaining Begins*

By Carol Lee Hamrin

Trends in religious affairs are part of a broader trajectory in state-society relations that might be called “out growing socialism.” Following a pattern set by the economic reforms, the state still protects and gives special support to its monopoly institutions—what we might call state-organized institutions (“SOIs”) to echo state-owned enterprises (“SOEs”)—while allowing non-state institutions to spring up in order to meet demand. These smaller and weaker organizations, nonetheless, have greater vitality and flexibility and gradually put competitive pressure on the state agencies.

Compared with the previous regulations, which focused on the registration and operation of religious sites, there is some improvement in both comprehensiveness and transparency.

tions have greatly outpaced in growth and popularity the five official monopolies—the so-called “patriotic” religious bodies. This has occurred despite the state’s unwillingness to grant them legitimacy—and periodic efforts to force them to register through the monopoly agencies. It adds to evidence of a more equal relationship developing between the state and society in general, as the state downsizes and a pluralistic society develops. The state can no longer easily suppress or control social organizations and also find them useful to lighten the state’s burden

Thus, the unregistered religious organiza-

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A Close Read of Church Registration Requirements, Part I

By , Cindy Lail, Esq.

As I write this, it is morning in China—March 1, 2005—the effective date of the new “Regulations on Religious Affairs” adopted by China’s State Council on July 7, 2004.

The new regulations replace the 1994

“Regulation Governing Venues for Religious Activities” although the 1994 regulations governing the religious activities of foreign nationals remain in effect.

Most likely, China will (relatively) soon issue implementing proce-

dures that will provide official detail on how to interpret and implement the regulations as they did with the registration procedures that were issued after the 1994 regulations. While we

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in providing social services in ever greater demand.

This is the comparative context for analyzing the new State Council regulations on religious affairs, due to go into effect on March 1, 2005, replacing the national regulations of 1994. (Note that the 1994 rules for foreign nationals still apply.) Compared with the previous regulations, which focused on the registration and operation of religious sites, there is some improvement in both comprehensiveness and transparency. The new rules are detailed—48 articles—and systematic in addressing the establishment and registration of religious bodies, religious activities, personnel, property and liability. The content of the regulations, however, contains little that could not be found scattered in existing provincial regulations or implementing guidelines. It is more of a “snapshot” of current practice than a step toward more democratic practices, including legislation to protect constitutional rights, which would be expected of China at this stage. China’s signing of the U.N. Covenant on Civil and Political Rights was a commitment to revise regulations and laws to meet international standards in order to ratify the covenant. Nonetheless, the regulations now provide the highest level (State Council) legitimation for existing practices such as large-scale or inter-provincial meetings, publication of religious materials circulated “within religious circles,” acceptance of donations from overseas and provision of social services to the community. Note that the full meaning and import of these

regulations cannot be known until the implementing guidelines are hammered out among contending parties.

The cautious and conservative nature of these regulations is reflected in other regulations and implementing guidelines under review for the social sector—such as the June 2004 set of rules for public and private foundations, and rules for social (membership) organizations and non-commercial institutions. There are also changes underway in the donation law and tax and audit rules

The adoption of these regulations on religious affairs may be most important as evidence that the state is under internal and external pressure to regularize or normalize its relations with religious believers.

that will affect all these various types of social organizations. The application of new rules on property ownership will be critical to all of them, and perhaps the most important will be a law on association reportedly being drafted.

So, the good news is that there is a stated intent to treat religious organizations equally with other social organizations rather than as some special kind of threat to the polity. The bad news is that all social organizations are still tightly restricted by intrusive state supervision, including strict quotas for those with national or provincial scope and warnings about foreign ties. For example, the new foundation regulations require that foundations “must not endanger national security, national unity or the unity of nationalities,” reflecting suspicion about foreign involvement. The new regulations on religious affairs are less subtle, requiring “independence and self-governance” and prohibiting any “foreign domination.” Such warnings seem anachronistic in a time when foreign-invested companies in China are generating more than half of the value

of all Chinese exports.

The intent of the current regulatory approach seems to be reducing the arbitrariness and abuses of local implementing officials while retaining the final authority for defining and applying the rules in the hands of government. Thus, the state alone will define case by case such key terms that were left quite vague in the regulations such as “religious belief” or “normal” religious activities that deserve government protection, on the one hand, or the “state or public interests” or “foreign domination” that would require government intervention on the other hand.

Moreover, there is no requirement to harmonize the new regulations with previous laws, regulations or policy directives that may contradict them, to guarantee constitutional rights. So, existing restrictions such as not teaching religion to minors very likely will continue. The importance of this lack of coherence can be illustrated by mentioning just a few current policies that impact negatively on free religious practice: ongoing security campaigns against “religious extremism” (the new term for cults, terrorism and separatism) and “foreign infiltration” (undefined); a propaganda department campaign to foster “atheism and materialism” in the media and educational systems (maintaining the privilege of atheism over theistic belief); an organization department campaign to winnow out religious believers from Chinese Communist Party membership rolls; and education department instructions to stop reli-

A Close Read of Church Registration Requirements, Part I

wait for those implementing procedures, we can still take a careful look through the regulations to determine key actors and to see how the actors' roles and responsibilities intertwine.

Regulations in China, though often vaguely worded, share characteristics of regulations everywhere: they are structured documents full of "legalese," and they are products of their history with the meaning of key terms often determined by preceding events. With a trained eye and a grasp of history, we can look at the issue of the registration of churches and the extent to which a registered church (or a church which wants to be registered) would have to be involved with the official "patriotic" religious associations—the Three Self Patriotic Movement/China Christian Council (TSPM/CCC) for Protestants and the Catholic Patriotic Association (CPA) for Catholics. The regulations seem to give a fairly clear answer. For Protestants, the TSPM/CCC is the *way*, the *truth* and the *gate*—no group comes to registration but by them. The same goes

For Protestants, the TSPM/CCC is the way, the truth and the gate—no group comes to registration but by them.

for Catholics and the CPA—and also for Buddhists, Muslims and Taoists. Once a church is registered, the official religious association maintains control over the church through its contingent approval of the church's leader and through the operational rules imposed upon the church's internal management committee.

This article will address the registration issue. Part II, next month, will focus on operational issues.

Who's Who?

Article 13 of the new regulations explains the beginning step of the registration process: "For the preparation for establishing a site for religious activities, an application shall be made by a religious body to the religious affairs department. . . ." This is a key statement, yet many people commenting on the regulations brush over this statement, assuming it applies to the local group of believers, as if the local group

could themselves apply for registration, and as if the terms "site" and "religious body" were synonymous. These terms are not synonymous. Under this provision, there can be no registration for a group of believers apart from going through officially authorized religious associations.

Religious Bodies

Chapter two of the regulations (Articles 6-11) introduces the term "religious bodies," (some translations use the term "religious organizations"), which is a new term in national level religious regulations. The 1994 regulations make no reference to religious bodies, and the 1994 implementing procedures only make one brief implied reference.¹ However, the religious affairs regulations currently in effect in various provinces, autonomous regions and municipalities directly under the central government (collectively referred to here as "provinces" or "provincial") have detailed provisions about religious bodies. These provincial regulations were enacted after 1994, and they reflect the current state of religious regulation immediately prior to these new regulations. The provincial provisions are

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reflected in the new national regulations in significant respects.

The Guangdong regulations, for example, define religious bodies as follows: "Religious bodies here refer to regional organizations at province, city, and county . . . level, including the Buddhist Association, Taoist Association, Islamic Association, Roman Catholic Patriotic Society, Roman Catholic Committee for Religious Affairs, Roman Catholic Parishes, TSPM of Christianity and the Christian Association (Christianity Committee of Religious Affairs)."² Shanghai has the same list, varied only by translation issues,³ and the other provinces are similar.

Even without such explicit descriptions, one can identify an entity by determining its method of registration. For example, the Guangdong regulation specifies that these official religious associations are social organizations ("social bodies"), and that they would apply for registration with the regional division of the Ministry of Civil Affairs, as other social organizations do, once they have the needed approval from the Religious Affairs Bureau.⁴ (The Religious Affairs Bureau has been renamed the State Administration of Religious Affairs, but this article will use the more familiar term of "Religious Affairs Bureau.") Similarly, Article 6 of the new regulations specifies that religious bodies shall register as social organizations, and their organizational charters must comply with the regulations governing social

organizations. Thus, the method of registration is the same in the national and provincial regulations.

One can also identify an entity by its authorized activities. Under the new regulations, religious bodies can do the following, which basically mirrors the list of authorized activities in the provincial regulations:

1. Compile and publish (presumably religious) "reference publications."
2. Apply to establish institutions for religious education.
3. Select and send people for religious studies abroad or accept foreigners for religious studies in China.
4. Organize the making of *hajj* abroad for Chinese citizens who believe in Islam.
5. Develop external exchanges on the basis of friendship and equality.
6. Organize collective religious activities of religious citizens at registered sites for religious activities.
7. Apply for permission to sponsor a large-scale religious activity.
8. Apply for permission to build a large outdoor religious statue.
9. Own and use property, if properly registered.
10. Operate "public undertakings."
11. Accept donations from organizations and individuals in China or abroad.

The provincial regulations have followed a clear pattern—the religious bodies are defined as the local divisions of the official religious associations and the rights and duties of the

associations are consistent across the country. However, in 2002, the Beijing City regulations broke from this pattern in that the term "religious bodies" was not defined, although the duties and activities of the religious bodies remained the same as in the other provinces, and the Beijing religious bodies registered in the same manner as in the other provinces.⁵ The new national regulations have followed this Beijing pattern, the import of which is uncertain.

By their method of registration, by their authorized activities and by their overall similarity with the provincial regulations, it seems clear that "religious bodies" in the national regulations are the patriotic religious associations, both the national and regional divisions.

Sites for religious activities

A site for religious activity is the place where believers gather for "collective religious activities"—a Buddhist monastery, Taoist temple, mosque, church or other fixed premises.⁶ The site must be registered, and once it is registered, a site can do the following:

1. Organize collective religious activities of religious citizens.
2. Compile and publish (religious) reference publications to be circulated within religious circles.
3. Apply for approval to sponsor a large-scale religious activity.
4. Own and use property, if properly registered.
5. Operate "public undertakings."
6. Accept donations from organiza-

CULTURAL CROSSROADS

By Kay Danielson

I'm Off to Fix Something!

Recently I was visiting with some fellow Americans at the foreign student dormitory on a university campus in China's northeast. We were admiring the great view of the campus from the giant window of a sixth floor room from where we could see the sports field, the swimming pool, a small lake and hundreds of students going hither and yon on the campus. In the course of the conversation, someone made the observation that even at six floors up and across campus, it was possible to spot an American walking out there. We were too far away to see skin or hair color or clothing styles, but we all agreed that we could, nonetheless, spot an American if he or she were out there. A discussion ensued as to how and why this was possible. Finally, one of my colleagues hit the nail on the head: "It's the way an American walks," she said. "The walk says one of two things: 'I own this place,' or 'I'm off to fix something.'" We all laughed in agreement, instinctively knowing the truth of what she said.

Sometimes, Americans overseas are like three year olds who drive everyone in the room honkers by asking "why" questions. The question that sits on the tips of our tongues throughout our sojourn abroad is "Why is it like this?" I'm not here trying to imply that we should not be asking "why" questions; I'm a firm believer in them. They demonstrate a curiosity and a willingness to learn. But, I want to make a distinction between two different motivations for incessantly asking "why."

One motivation is the desire for understanding. Why is the traffic so chaotic (at least by my standards)? Asking the "why is it like this question" may reveal the fact that until six or seven years ago, private cars were banned in China, and there were almost no taxis. That means that all the drivers of those ubiquitous red taxis and Mercedes Benzes are rookie drivers (none of whom grew up riding in cars). So, the traffic patterns of cars are merely extensions of the traffic patterns of bicycling which are much more fluid and situational. Hmm. I still may be terrified when careening through traffic on the third ring road, but it sort of makes sense.

The other motivation for asking the "Why is it like this?" question is a desire to fix whatever it is that is being questioned. The question gives definition to a problem. Once a problem is defined, then it can be fixed. This chaos is fixable, thinks the American. Put in one-way streets. Put in left-turn lanes. Institute strict fines for breaking the rules. Put up stop signs. The list goes on and on and on. Recently I was discussing this issue with a Chinese friend. I was describing to him the scene outside a private school near where I live. Every Friday afternoon when the parents come to pick up their children, the mother of all traffic jams forms as the drivers of Cadillacs, Benzes, Buicks and Santanas all jockey for position trying to be the ones to get their car closest to the gate. Everything else in the neighborhood comes to a stop. The question I put to my friend was why the school,

the local police—or someone—couldn't come up with a way to prevent the weekly traffic jam. They know it's going to happen every Friday; it seemed to me to be a problem that would be easily fixed. His response sent the light bulbs popping. First of all, he pointed out to me that the school probably did not do anything because it was not their responsibility. The traffic jam was on the street, not on the school grounds. I then pressed him as to why the local *paichusuo* (police station) did not do something, and he said that they most likely do not view it as a problem. It's just a weekly natural occurrence that will, within two or three hours take care of itself. To me, it was clearly a problem to be fixed! However, when I went and looked at the scene the following week, I realized that it did not seem to be bothering anyone and, in fact, for the neighbors in the shops and stalls along the street, it was a weekly source of entertainment—a weekly happening!

In their book, *American Cultural Patterns*, Stewart and Bennet discuss this American tendency "to see events as problems to be solved, based on their concepts of and underlying rational order in the world and of themselves as individual agents of action." Americans see problems and solutions as "basic ingredients of reality." It's just the way life is.

CITY PROFILE: Beijing

Total Population: 14.56 million Urban Population: 11 million

Nationalities: Primarily Han, but most nationalities are represented since it is the capital. According to the 2000 census, the major minority ethnic groups are Hui, Manchurian, and Mongolian, with 10,000 respectively.

Primary Language: Mandarin

Religious Situation: All of China's 5 major approved religions have places of worship in Beijing (Buddhism, Daoism, Islam, Protestant Christianity, and Catholicism). There is an active evangelical church for foreign Christians, which operates with the permission of the Public Security Bureau.

Other Religions: Eastern Lightning is still quite active.

Christian Population in the City: The official government estimate is 39,900 (2004) Protestant Christians, but the figure is likely much higher.

of TSPM in the city: There are currently 5 TSPM churches in the urban districts. The outlying districts also have TSPM churches. The government is currently building 2 more TSPM churches in the urban districts. Each will reportedly seat up to 1,000 people.

of House Churches in the city: probably number in the hundreds.

Strength and challenges for Christians in the city: *Strengths:* The TSPM seem to be quite open and evangelistic, perhaps taking advantage of their proximity to the power center, and the fact that they do receive some international attention. House Churches also seem to be flourishing here. *Challenges:* Not enough House Churches or TSPM for a city this size. Competition from materialism is strong as well.

Spiritual Climate/Openness: Considerable openness on university campuses and in other sectors.

How to pray for Beijing: More working together of the TSPM and House Churches. Some of this is happening, but not enough.

Opportunities to serve in Beijing: There are numerous universities in Beijing which are always looking for teachers. In addition, many multi-national corporations and small businesses are located here, so the field is open for Christian business people. The coming of the 2008 Olympics is also likely to afford more opportunities for service. There are also people working in non-traditional areas of outreach, such as old-folks homes and orphanages.

Other Info: Because it is the capital, politics is more a force to be reckoned with in Beijing than would most likely be the case in other cities, like Shanghai or Tianjin. It should also be noted that Beijing is a municipality that includes both urban and rural districts. In fact, the size of the entire municipality is approximately the size of Belgium.



CULTURAL CROSSROADS

However, it is not necessarily the way life is for many other cultures. In cultures that are predisposed to adapt rather than change, accepting things as they are (chaotic as that may be) is the first tendency. To Arabs, problems are twists of fate. In some languages, the word "problem" is synonymous with "confusion," "a condition that is best addressed by stopping whatever one is doing and waiting." Stewart and

Bennet point out that attempts to solve the problem may be interpreted as contributing to the confusion.

This tendency towards fixing (be it personal or societal) can often be a source of our cultural clashes when we are sojourning abroad as we look around us and see so much that we do not understand and the "why" questions start bubbling to the surface. It's good to engage in some

introspection to see if those questions are being motivated by the desire to fix whatever we see that is unintelligible to us, or if it is motivated by a genuine desire to learn how the society is organized and functions and what its worldview is.

I must be going now. I'm off to fix something!

Book Reviews

A Theology as Big as the City

By: Ray Bakke

Downers Grove, IL: InterVarsity Press, 1997. ISBN # 0-8308-1890-1

Also:

Discipling the City: A Comprehensive Approach to Urban Ministry

By: Roger S. Greenway, ed.

Eugene, OR: Wipf and Stock Publishers, 1992. ISBN # 1-57910-552-1

Reviewed by Sarah Doyle

A Theology as Big as the City and *Discipling the City: A Comprehensive Approach to Urban Ministry* are both books about urban ministry published in the last fifteen years, but their approaches and the effectiveness of their respective messages are very different. Bakke's book uses metaphor and analogy to make points about a biblical view of urban ministry while Greenway's edited collection provides advice from a practical and ideological standpoint.¹

To begin, we will examine the premise of Bakke's book—finding a theology "as big as the city," that is, a theology that adequately addresses

and deals with the peculiarities of urban ministry. He presents his ideas within the framework of the story of his journey from being a small-town boy to being the pastor of an inner-city church and speaking internationally on the topic of urban missions. This book is, as well, a survey of the entire Bible with an emphasis on what God has to say about the city. Chapters cover material from Genesis to Revelation, highlighting specific passages as they are relevant to the author's point. Various aspects of urban ministry are discussed in these chapters, for example, the topic of urban leadership in the story of Moses or the ministry strategies of Paul and Barnabas in Acts.

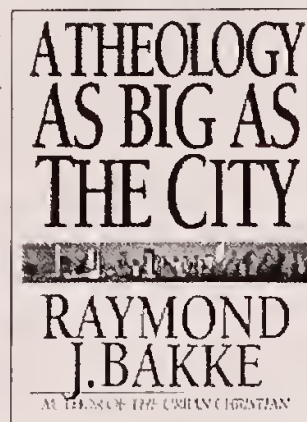
This book is helpful in showing modern evangelicals where their rural bias or focus has shut them off from the possibility of ministry in a city, as well as pointing out the fact that in coming decades, much of our cross-cultural missions may take place in our own cities where thousands of people groups live in close proximity. Also, Bakke excels in showing how God used the city throughout the course of redemptive history in his plan to bring the gospel to the nations. He also stresses the need to explain the Bible in a way that urban Christians can understand instead of only using outdated or rural motifs and metaphors.

Bakke's work presents a few difficulties, however. Most importantly,

the way he draws teaching on urban ministry and situations from the Biblical text is almost *too* city-centered; that is, in some cases the applicability of the Bible to *all* men and *all* types of ministry is nearly ignored and certain passages are made to be exclusively about the city. It appears, in a sense, that Bakke is attempting to make the city the theme of the Bible, when it is Christ who holds that role. Instead of appropriating the principles of all of Scripture to apply to urban ministry, he seeks to make all of Scripture *about* the city. In seeking a

"bigger" theology, he has actually narrowed his view of the Bible. The result is a book that talks a great deal about cities in the Bible but does not clearly explain a comprehensive, Scriptural system of thought surrounding urban ministry.

A problem with developing a "theology of _____ (fill in the blank)" apart from a systematic understanding of the whole thrust of the Bible is that often themes, which are not central, are made to be so. A "theology" of anything cannot be properly understood without an adequate theological framework beneath it. A commitment to the centrality of Christ and the sovereignty of God and all that they entail will inform an understanding of a particular topic addressed in the Bible. Without that framework, however, topical studies may be doomed to misinterpretation and improper emphasis. In this case, the city is, to be sure, an important *part* of



Book Reviews

God's redemptive plan, but it is not the only place the Holy Spirit works or the only context in which ministry was, can or should be done.

A collection of essays edited by Roger Greenway takes a different approach. The topics covered by the eighteen chapters in *Discipling the City* are, for the most part, extremely helpful in developing a gospel-centered understanding of the needs of the city and the ways urban ministries can meet those needs. To better explain the thrust of this book, it will be helpful to briefly examine the topics of each chapter.

The book begins with a discussion of the meaning of cities in Genesis and how that should affect urban ministry. It moves on to discuss the need for a pastoral example of ministry to the poor in middle-class churches and the necessity and importance of dealing with religious pluralism. It also deals with the effects of simplistic rural religious backgrounds in an urban environment. Following that is a survey of the work of various women of the last few centuries who have devoted their lives to urban ministry. Another chapter addresses the need for efficient research for overseas and cross-cultural urban ministry to be effective.

The next chapter deals with the effects of modernity, post-

modernity and secularization on urban ministry. This is followed by a discussion emphasizing the need for urban ministers to become a part of the communities they want to reach and to develop personal relationships instead of relying on programs and other less personal techniques. Following chapters discuss the places of counseling and discipleship in urban ministry and talk about ministry strategies for specifically urban environments. Another chapter surveys characteristics of successful urban pastors followed by a chapter outlining the various ways churches worship in cities, depending on culture, ethnicity, financial resources and other factors.

The next three chapters hold valuable practical knowledge for urban ministers. Chapter eleven studies a successful African-American inner-city church for the strategies that helped build its ministry. Chapter twelve gives an insider's look into how to minister to the poor, and chapter thirteen gives advice on what to consider when ministering specifically to white, blue-collar workers. Further chapters stress the importance of "getting to know" a city where ministry will be done and of being aware of the way one's lifestyle can affect one's ministry as well as proposing a Bible-school curriculum for inner-city children.

Chapter seventeen is an excellent look at the need for theological education both in preparing urban ministers and in sustaining a ministry by training lay leaders. The final chapter is a survey of the ways that the church and the

city have interacted since the time of Christ, giving helpful critiques of the excesses of both the liberal and conservative viewpoints.

Discipling the City provides a comprehensive look at the problems one faces when embarking on urban ministry, the biblical principles that must inform a ministry and a hope both for the transformational work of the Holy Spirit in the cities of the world today and for the eternal, heavenly city of the world to come. It is a balanced, biblical guide to urban ministry and provides discussion questions and footnotes for the further study it will no doubt inspire.

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¹ When evaluating an approach to urban ministry, one key question must first be asked: "How much emphasis should be placed on saving souls, and how much on meeting physical needs?" Until a conclusion for that problem is reached, an evaluation of various approaches to urban ministry will be difficult to achieve. Therefore, it may be beneficial to make a decision regarding that question while seeking to more thoroughly understand the needs of the cities around the world.

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New State Regulations on Religion: The Bargaining Begins

gious activities on university campuses and put a freeze on the development of religious study centers. Thus, the actual environment for religious affairs is highly complex, confusing and intimidating, while implementation is heavily dependant on the locality in question.

The adoption of these regulations on religious affairs may be most important as evidence that the state is under internal and external pressure to regularize or normalize its relations with religious believers. As with other regulations, we are dealing with a moving target; the drafters and implementers are well aware that they will be engaged in ongoing negotiations and hard bargaining with the various interest groups affected. No longer are these purely the bureaucratic interest groups; rather, they include the grass-roots religious organizations and international players as well.

International norms for social and

religious practice are becoming the criteria for judging Chinese society, not only by China's international peers but by its citizens who expect their nation to become "normal" and "world class." For example, the *Xinhua* report on the religious affairs regulations uses the international term "religious freedom," though the regulations themselves still reference only "freedom of religious belief." Also, Beijing religious authorities are under pressure to normalize religious activities before the 2008 Olympics, which has prompted a serious intelligence effort by police authorities to identify key unregistered Protestant house church groups to approach with an offer to register them without their joining the "patriotic" religious body. If sincere, this could provide a model for a more flexible approach.

It seems that religious believers have won some grudging acceptance by the authorities that they are here to stay and have legitimate interests that must be taken into account. A lot of

hard bargaining lies ahead, but having established the necessity of negotiating is a step toward the eventual free exercise of the right of association. In sum, the new regulations offer no guarantees or even probabilities of progress but signal some important possibilities. ❧

*Commentary presented at "Religion and Cultural Change in China," a seminar at the Brookings Institution, Washington D.C., February 1, 2005.

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tions and individuals in China or abroad.

There is obvious overlap between sites and religious bodies in that the activities of sites can likewise be done by religious bodies though religious bodies can do activities which sites cannot do, such as establish institutions for religious education and deal with foreign pilgrimages or exchanges. Yet, seventeen times the regulations use the phrase "religious body or site," and six times the regulations use the phrase "religious bodies, monastery, temple, mosque or church,"

clarifying that a religious body is distinct from a site and is distinct from a monastery, temple, mosque or church.

Sites have a different method of registration than religious bodies. Religious bodies register with the Ministry of Civil Affairs or its local divisions after they obtain the approval and oversight of the Religious Affairs Bureau. A site is registered directly with the Religious Affairs Bureau. Article 15 of the new regulations specifies that, after a several-step process, the county-level division of the Religious Affairs Bureau registers

the site and issues a registration certificate; the Ministry of Civil Affairs does not get involved. By their registration, religious associations are classified as social organizations, but sites are not classified as social organizations.

The Gate Keeper

When a "site" and a "religious body" are understood to be different entities, then Article 13 of the new

A Close Read of Church Registration Requirements, Part I

regulations seems to say that an official religious association must present a site's initial registration application. (These religious associations are legally structured as membership associations, and perhaps a site would need to become a member of the association in order to get the association's backing.) This is a major change from the 1994 regulations and the ensuing provincial regulations. Article 4 of the 1994 implementing procedures specified that "the head of the venue's management organization must submit the application for registration . . . to the Religious Affairs Department." The provincial regulations have followed this same arrangement. Thus, when a group wanted to register a site (also called a "venue"), a person from within their group, the head of the group's internal management committee, submitted the application. The 2002 Beijing regulations changed this. Article 18 of the Beijing regulations specifies that "to set up religious sites, religious bodies shall apply to the departments of religious affairs . . . and finish required procedures in accordance with the related regulations. . . . No organization or individual shall presume to set up religious sites." The new national regulations follow Beijing's lead.

In addition, when applying for registration, the group (the potential site) will have to show that there are "religious personnel" available who can preside over the religious activities at the site, and these personnel must be qualified and approved by the religious body.⁷ The provincial regulations add clarity to the definition of religious personnel. For example, Article 26 of the Guangdong regulations

states: "Religious personnel here refer to Buddhist monks and nuns; Taoist priests and priestesses, Muslim imams; Roman Catholic bishops, fathers, monks and nuns; Christian pastors, elders, missionaries, and preachers; and other personnel recognized by religious bodies." Under Article 28 of the new regulations, in order for a religious leader to assume a position at a site, a religious body must consent, and a report must be given to the local Religious Affairs Bureau to include in their file. ❧

Part II continued in the April issue of China 20/20.

¹ "Registration Procedures for Venues for Religious Activities," May 1, 1994, Article 2(4).

² "Regulations on Religious Affairs of the Province of Guangdong," effective June 30, 2000 (hereafter "Guangdong Regulation"), Article 9.

³ "Regulations on Religious Affairs of the City of Shanghai," effective March 1, 1996 (hereafter "Shanghai Regulations"), Article 9.

⁴ "Guangdong Regulation," Article 10

⁵ "Regulations on Religious Affairs of the City of Beijing," effective November 1, 2002.

⁶ "Regulations on Religious Affairs," adopted at the Fifty-seventh Executive Meeting of the State Council on July 7, 2004, effective on March 1, 2005 (hereinafter "Regulations"), Article 12.

⁷ "Regulations," Articles 14(3) and 27.

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There are three stages in
every great work of God . . .

first it is IMPOSSIBLE

then it is DIFFICULT

then it is DONE.

- J. Hudson Taylor

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stages of John Paul's illness, were twice-a-day health updates. Technology has played its own role in an institution that measures its legacy in millenniums: When the pope took office, there was no such thing as e-mail. On Saturday, reporters learned of John Paul's death in a 16-mail bulletin.

In choosing to feed the modern media apparatus, Rome is satisfying a tremendous public appetite for news of the popular pope. But in doing so, many wonder whether the Vatican is sacrificing the mystique that makes the papacy so compelling, even to non-Catholics. Some point out that the British royal family lost its gravitas and singular place in society when it chose to engage the scrum of reporters who competed for every royal tidbit.

"These institutions are meant to save walls," said Mr. Niebuhr. "Part of the power derives the mystery and when you start peeling some of this back, you reduce things in size."
For some American Catholic thinkers, the openness is worth the risk.

"I think this is good for the church," said the Rev. Thomas J. Reese, editor in chief of America, a weekly Catholic publication. "Not only does it force the church to be more transparent, but it is a way of communicating the Gospel message to the world and we have an obligation to do that."

"I think by and large, American television news has done a splendid job," said John Moody, senior vice president of news-editorial Fox News, who has also written a biography of the pope.

"The problem now is that the pope remains dead and so naturally, newspapers and networks are going to explore the more controversial aspects of his life," Mr. Moody added.

Jonathan Klein, the president of CNN's domestic networks, said that the coverage of the pope would become more of a hard-news event when 117 cardinals enter the Apostolic Palace to choose his successor.

"This is not a period when we have been looking to get dirt," he said. "The challenge will be to get inside the College of Cardinals. We have great reporters and good sources, but the conclave literally means 'with key' in Latin. They go to great efforts to maintain secrecy, including sweeping the room for bugs. It is

CHINA

China's Divided Catholics Unite, if Just to Join in Mourning

Continued From Page A1

priests in some official churches have increasingly referred to the pope as their spiritual leader. And if the laity once had little access to information about the pope, the rise of the Internet has changed that, and the government allows more information in the Chinese media.

An underground priest in central Hebei said he had learned about the pope's death only a few hours later on the Internet. He quickly organized a Mass for about 300 people.

"We prayed for the pope," said the priest, Father Peter, who like others interviewed would only allow his Catholic name to be used. "Chinese love the pope even more. We know the pope has written many times to China."

Here in Shijiazhuang, the provincial capital of Hebei, the country's first Catholic nongovernmental social services center, Beifang Jinde, operates a newspaper and a Web site that has been a clearinghouse of information about the pope. The Rev. John B. Zhang, director of the center, said the Web site posted regular reminders for people to pray during the pope's illness, then carried an immediate bulletin when he died, without any government reprisals.

Since then, scores of Catholic churches across China have sent photographs of memorial services to be posted online.

"The death of the Holy Father brings all the Catholic communities together," Father Zhang said. "They pray very hard. They show to the world and to the universal church that we are the same Catholics."

Chinese Catholics were divided from the universal church, and each other, in 1951 after Mao established a "patriotic" association to oversee Catholic churches. The association rejected papal authority and placed church affairs like appointments under government control.

It left Chinese Catholics with a difficult choice, and many who had been

raised in parishes founded by European missionaries went underground. Persecution of underground priests and bishops continues, and two elderly priests in Hebei have been detained in the past few weeks, according to the Cardinal Kung Foundation, a group based in the United States that monitors underground churches in China.

Interviews with six underground priests found that governmental pressure differs from region to region. In Shijiazhuang, Father Joseph and three other priests rotate locations for holding Mass and choose remote, inaccessible villages. They say they understand they run the risk of arrest. Yet, Father Peter said, officials are more relaxed in his area. Still, government officials some-

times take underground priests to visit famous sites of the Communist Revolution as an "educational tour" in which they are lectured on the primacy of the government.

"The government just wanted control and to brainwash us," Father Peter said.

Normalizing relations with China will be a challenge for the next pope. The Vatican is the last European government with diplomatic ties to Taiwan, which China considers a breakaway province. The Vatican wants to regain authority over church affairs in China — control that the Communist Party is loath to relinquish. Already, Bishop Joseph Zen Ze-kiun of Hong Kong has predicted that the Vatican would be willing to sever ties with Taiwan but only

as part of negotiations with Beijing.

Taiwan's president, Chen Shui-bian, is to attend the pope's funeral on Friday, a trip that is sure to infuriate the Chinese government and complicate the prospect of normal ties with the Vatican.

Officials reportedly came close to normalizing ties in 1999, only to see the deal collapse. Later, John Paul II spoke publicly about his desire to reconcile with the Chinese church. In 2001, the pope offended some conservatives by apologizing to China for "errors" made by Catholic missionaries in colonial times.

"Once the misunderstandings of the past have been overcome, a dialogue would make it possible for us to work together for the good of the Chinese people and for peace in the world," the pope said at the time.

Father Joseph and the other priests said that in recent years, there has been much more dialogue between the underground and official Catholic "communities."

Many people believe normalization between Rome and China is the only way to heal the whole Catholic community in China.

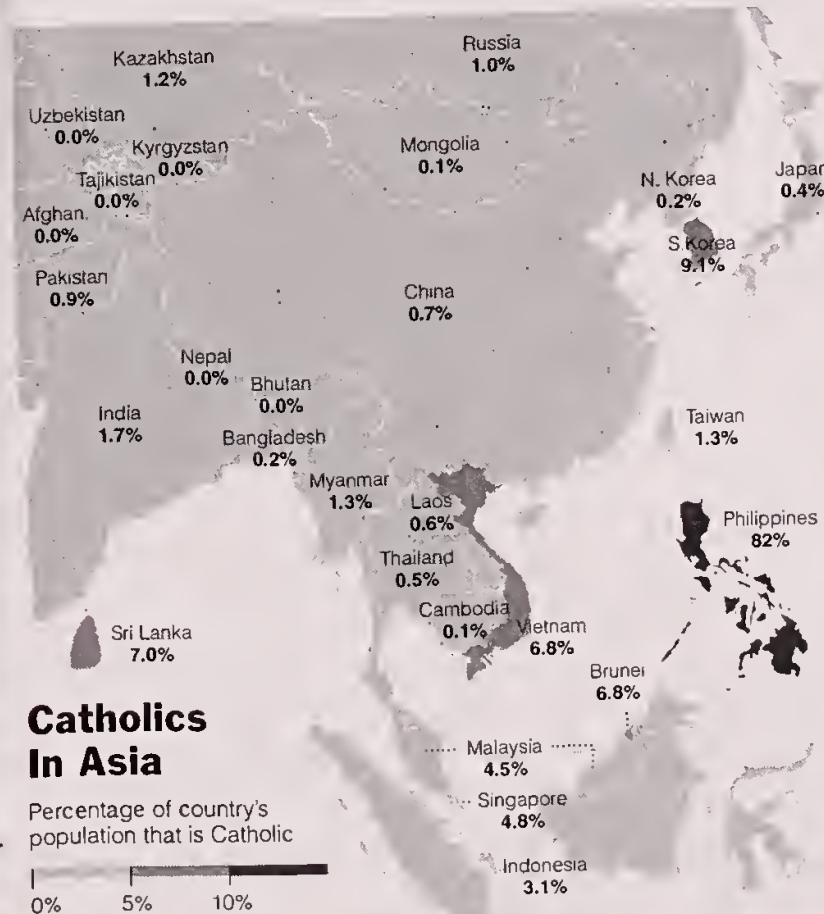
"That is the future, that is our hope," said Father Zhang, the social services director. "Normalization is a key issue for reconciliation and for the future of developing the church in China."

On Friday, the day of the pope's burial, there will be more Masses in China, both Roman Catholic and "official" Catholic. Priests on both sides say John Paul changed Catholic China for the better, even if he didn't achieve his goal of reconciliation.

"We talk about him all the time," Father Joseph said. "When we are eating, when we meet with people, through text messages and by telephone."

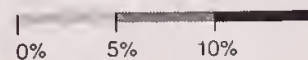
Liu Jinghe, 84, is the bishop of the official church in Tangshan. He said he is deeply proud that he was born in the same year as John Paul and tears well in his eyes when he describes learning about the pope's death.

"We are very sad," he said. "We lost a very good pope. I know he likes China and Chinese priests very much."



Catholics In Asia

Percentage of country's population that is Catholic



GOOD NEWS!



NEWS FROM THE AMERICAN BIBLE SOCIETY SPRING 2005 VOL. 13, NO. 3

CHINA: *The Bible is the #1 Best Seller*

"I feel breathless trying to catch up with what God is doing in China," said Kua Wee-Seng, when he visited the American Bible Society in February. Wee-Seng, as the United Bible Societies (UBS) China Partnership Co-ordinator, oversees Bible Societies' Bible partnership ministry in China from his home base in Singapore. He came to



Worshippers at a church in Liangjiazi with the Bibles that came on the Bible distribution van. Credit: Asia Opportunity

New York to meet with American Bible Society staff and a delegation from China planning a Chinese Bible exhibition slated for next year.

Wee-Seng thanked the Bible Society for its continued provision of paper for Bible production in China, which amounts to \$1.00 per Bible. He said, "it has been acknowledged that the Bible is now the best seller in China."

In 2004, the Amity Printing Company in Nanjing produced a record 3.4 million Bibles and New Testaments for distribution in China, which, while still falling short of demand, is nearly double the production of earlier years.

Wee-Seng praised the China Christian Council (CCC) for their great effort in distributing increasing quantities of Bibles through their network of distribution centers throughout China. These centers, in conjunction with a fleet of delivery vans provided by Bible Society donors and partners, have greatly facilitated the distribution of Scriptures to people in remote rural areas.

Wee-Seng rode in a van in Liaoning Province, delivering Bibles to people who have longed for them for years. In the small town of Liangjiazi the van was greeted by Wang Chunlong, who

explained that when he first opened his house as a place of worship in 1990, only six people attended; now his congregation numbers 300. Many people must stand during the services and two-thirds of the congregation did not own a Bible until the van arrived. "Our brothers and sisters are overjoyed to receive these Bibles,"

Mr. Wang said. "Although our place is small and we are not wealthy, our hearts are full of joy and gratitude."

In another village, Santaizi,

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CHINA

WORLDVIEW BY
DR. HABECKER



"I am the gate. All who come in through me will be saved. Through me they will come and go and find pasture."

John 10.9 (CEV)

With Bibles that American Bible Society donor partners help to provide, millions in China receive the Lord's message of salvation and freedom. In a land where the political gates are now open far enough for us to share God's Word, it is important for the people of China to know true freedom in Christ. In this issue of *Good News!*, you'll read of God's Word spreading across China.

When the "Iron Curtain" fell some 15 years ago, Christians anticipated that nations like Poland would blossom spiritually with new-found freedoms. This was true at first, but now we are seeing an ironic decline in Christian fervor. Inside, you'll read how the Bible Society in Poland works to restore a passion for God and his Word.

Good News! readers are prayer warriors. Inside you'll learn of prayer needs for the "Year of the Gospel" and to end violence in Togo. There's more—read on!

Let *Good News!* update you on the influence of the Bible today. The American Bible Society appreciates your partnership in gift and prayer to provide God's message of salvation and freedom.

Eugene B. Habecker

~ POLAND ~

The Irony of Freedom

Poland's Christian heritage dates back to the 10th century. It is known as one of the most fervently Roman Catholic of European countries, and of course it is the late John Paul II's birthplace. The deep faith of Poland's people — Catholics *and* Protestants — helped bring down the puppet Soviet regime there some fifteen years ago. This faith heritage continues to be passed on to new generations through religious education taught by the Roman Catholic Church in schools and in Protestant churches.

In a Warsaw classroom a crucifix hangs on the wall, and eight-and-nine-year-old students stand while a classmate leads them in prayer. They follow with energetic singing and then sit for a lesson, taken from Luke, about the importance of hearing the Word of God and obeying it. This spring, these children will make their first communion.

In a Lutheran Sunday School in Warsaw, Katarzyna Folgart first teaches children how to pray and then leads a study from Matthew on how, because God is our father, we should take time to get to know him. She says, "It is vitally important that children are given a love of the Bible from a young age because it is

such a useful book for the whole family. Most homes in Poland probably have a Bible or a New Testament, but many families don't use them. I want to teach children to love and respect God's Word."

The fact that Christians were instrumental in bringing about the fall of communism is ironic, according to Emma Nawrocka, who has worked at the Bible Society in Poland in Warsaw for nearly 40 years. She says freedom, over the years, has resulted in a *decreased* demand



Eight-and-nine-year-olds eager to participate in a religious education class in Warsaw.

for Bibles. "I remember the day in 1978 when we first published a New Testament with illustrations — there was a massive queue outside the Bible Shop! Everyone wanted a copy. Today, however, . . . people have so many other concerns . . . there is a growing gap between the rich and poor, and unemployment is increasing." Despite these distractions, Mrs. Nawrocka remains strong in her Christian faith and service and has brought up her family to love and respect the Bible.

"But Jesus answered, 'Rather, how happy are those who hear the word of God and obey it!'"

Luke 11.28 (GNT)

**A WORD FROM HOME
IN YOUR IN-BOX
• FREE! •**

"Life To The Full"

"We can have a full life even when we haven't got everything we want," wrote Dietrich Bonhoeffer. "The quality of our lives does not depend on the abundance of material possessions . . ." Imprisoned and facing death by the Nazi regime, Bonhoeffer took inspiration from Jesus's words in Luke 12.22,23 (GNT): "Then Jesus said to the disciples, 'And so I tell you not to worry about the food you need to stay alive or about the clothes you need for your body. Life is much more important than food, and the body much more important than clothes.'" The American Bible Society offers to e-mail you weekly meditations like this, free of charge, through "A Word From Home." Signing up is easy — simply visit www.americanbible.org and click on "A Word From Home." You can also choose to receive a daily Scripture reading, or other weekly encouragements.

Sign up today, and encourage friends to sign up, too!

2005
YEAR OF THE
GOSPEL

This year there is an unusual opportunity to put God's Word into the hands of people searching for truth, but the American Bible Society needs your support and prayers to seize it. In this "Year of the Gospel," we are asking for your help to reach out around the world — in Africa, China, India and southeast Asia, Eastern Europe and the Middle East — places where so many eternal destinies are at stake and where all people need Jesus in their heart and God's Word in their hand. Please stand with us and pray for the success of this ambitious effort, because we do not know when the opportunity will end, and it is vital that we do all we can now and through 2005.

"For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. For God did not send his Son into the world to be its judge, but to be its savior."

John 3.16,17 (GNT)

STEWARDSHIP

"... all your gifts . . . are like a sweet-smelling offering to God, a sacrifice which is acceptable and pleasing to him."

• Philippians 4.18b (GNT) •

Often our friends believe that in order to make a truly significant gift for the Lord's work, they must either give away many of their assets, or create a complex estate plan. Actually, it is not always necessary to do either.

In fact, there are ways to keep your assets throughout your life, and easily provide for that "sweet-smelling offering" by transferring any portion of those assets to the American Bible Society's ministry after your lifetime. These types of gifts are so simple to make:

1. **GIFTS OF CDs, BANK ACCOUNTS AND BROKERAGE ACCOUNTS** — You can instruct your financial institution to set up a "Payable on Death" provision (POD) to benefit the American Bible Society.
2. **LIFE INSURANCE OR ANNUITIES** — You can name the American Bible Society as beneficiary of all or a portion of the value.
3. **RETIREMENT ACCOUNTS** — By designating the Bible Society as a beneficiary of these accounts, a donor can make a tax-wise future gift of these assets to provide many with Bibles.

All of these gift arrangements are easy to change, if necessary, and only take effect at death. Usually, they also avoid probate, income taxes and estate taxes. And, they honor the Lord with the fruits of your labor. Please check the box on the enclosed insert if you would like help with any planning or stewardship concerns.

URGENT NEWS BRIEF

MILITARY COUP IN TOGO

Due to a military coup in February that left the country in turmoil, the Bible Society of Togo had to consider suspending its activities. From offices in Lomé, the Bible Society's General Secretary, the Rev. Amegah K. Wolanyo, called on the United Bible Societies (UBS) Fellowship to pray for his country and its people.

The crisis broke out following the death, on February 5, of General Gnassingbe Eyadéma, who had been in power since 1967. According to Togo's constitution, the President of the National Assembly should have stepped in until a new president could be elected. But, the late General Eyadéma's son, Faure Gnassingbe, backed by the military, installed himself in power only hours after his father's death. He immediately began taking over television and radio stations. This brought widespread condemnation from the international community and economic sanctions followed. All of this led to public demonstrations that forced Faure Gnassingbe to step down. Military reaction to the opposition resulted in a number of people being killed or injured, reports Rev. Wolanyo.

Because of the Bible Society's proximity to the turmoil, the Rev. Wolanyo considered abandoning its offices. He has asked for continued prayers "that God will save Togo and its people from a bloodbath and from the conflicts between brothers that are lurking on the horizon."

CHINA

(continued from page 1)

Wee-Seng heard how the life of the local preacher, Bi Keqin, changed after she came to faith. She had a reputation for being quick-tempered, before seeing God work in her mother's life. "God is amazing!" she said. "It was because of three miracles in [my mother's] life that I also came to believe in the Lord. Firstly, with prayer, my mother's illnesses disappeared and she was completely healed. Secondly, she was illiterate, but after coming to know the Lord she learned to sing every song in the hymnal in just 15 days. Thirdly, my parents used to quarrel often, but after my mother's conversion they no longer fight . . ."

After arriving at Donggangzi, a community of 100 people, Wee-Seng observed, "The believers [there] love the Lord very much, thirst after God's Word and enjoy praying together.

After we presented the free Bibles to the church leaders, we prayed for them . . . they were so overcome by emotion that they started to shed tears. They were touched by the expression of love and fellowship through our gift of Bibles to them and our prayer for them. We were moved by their tears as well." Please pray for the increased production and distribution of the #1 book in China.

When Amity Press was established in 1987, thanks in part to the American Bible Society, there were 200 workers but no Christians. Now, there are 20 believers at the press with amazing testimonies of God working in their lives.

"And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

Matthew 15:36 (KJV)



Help us share the Good News by sending your spring Scripture cards to friends and family! Because each card features a favorite verse from the Bible, they are perfect for keeping in touch, recognizing a special occasion or sending an uplifting note of encouragement in a time of need.

Thank you from all of us at the American Bible Society for your prayers and support.

Editor: Liz Smith



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